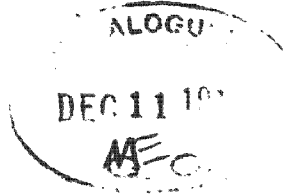
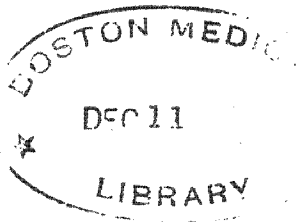


THE
❁ BOSTON ❁
CHRISTIAN SCIENTIST.

A MAGAZINE
DEVOTED TO THE CAUSE OF CHRISTIAN SCIENCE.

VOLUME I.
January to December, 1889.

BOSTON:
BOSTON CHRISTIAN SCIENCE SOCIETY.
1889.



14844 Wel. 25th
Cupples Press.

PRINTED BY J. G. CUPPLES CO., BOSTON.

INDEX TO VOLUME I.

ABIDING in the Truth	145
Address by Emerson	100
All in All	258
Along the Way	30
An Open Thought	9, 57, 97
Anthem of the Heavenly Host	270
Aspiration	136
Aspirations	212
At One	115

BOOK-TABLE	95, 142, 167, 191, 215, 239, 263, 287
Bound Volume	287
Brave Man	16
Brother Lawrence	188

CALLED to be a Disciple	283
Child's Science Prayer	43, 120
Christian Science	1, 25, 49
Christian Science as a Term	241
Christian Socialism	150
Christmas and New Year Greetings	24
Coming of the Perfect	228
Communion with God	139

Contributions	72
Contributors	23

D IVINE Healing	109
----------------------------------	-----

E ARTHLY Renunciation, a Heavenly Recompense .	121
Editorial	22, 119
Equanimity of Jesus	116
Eternal Now	174
Exegesis of Hebrews iv. 15	5
Expressing Christ	53
Extract from a Letter	91
Extract from Emerson	250
Extracts from the Spiritual Order, by Thos. Erskine .	279

F OLLOWING Christ	102
Forgiveness of Sins	29
Fulness of God	230

G OD is Love	169
God the Centre	181

H EALING	214
He brought me forth	198
He that is joined to the Lord	56
House divided against Itself	69
How we were received	47

I AM the Way, the Truth, and the Life	172
Immortality versus Death	156
Indwelling God	180
Invitation to Contributors	23

J UDGMENT by Words	159
-------------------------------------	-----

LAW of Compensation	217
Law of the Flesh versus the Law of the Spirit	86
Legend	68
Letters	91, 105
Letter from a Student	212
Letter to an Inquirer	65, 81
Life	33
Light of the World	234

MARRIAGE, Divorce, and Adultery	164
Method of Nature	155
Miracles of our Lord	83
My Creed	272

NATURE and Means of Revelation	142
New Old Truth	125
New Song	14
Nonentity of Evil	183
Non-existence of Sin	66
Nothing	252

ODE to Deity	162
Omnipotence Forgotten	181
Only God and Man	190
On the Foundation	35
On the Way to Emmaus	154
Open Reply	144
Open Secrets	278
Origin of Disease	209
Our Father	10

PATIENT Continuance in Well Doing	112
Perfect Love casteth out Fear	59
Personal Morality	222
Person of the Messiah	117, 137

Pledge	185
Power of Truth	130
Practical Healing	273
Practical Results	196

QUOTATIONS from F. von Schlegel	186
---	-----

REALITY and Unreality	176
Real Man	76
Recognition	120
Rejected Stone	62, 73
Rejoicing on the Way	37
Rending the Vail	44
Resisting Evil	207
Resolution and Action.	104
Responsive Letters	71
Rest	80
Retrospective	286
Right Conception of God	265

SAMPLE Copies	72
Selections from Channing	127
Self-Renunciation the Only Way to Peace	136
Service	200
Serving	78
Short Sermon	111
Some Errors Noticed	259
Some Thoughts of God	132
Spiritual Order by Erskine	279
Statement of a Dilemma	223
St. Augustine's God	39
St. Augustine's Physician	77
Stumbling-blocks	90
Subscribers	23, 46
Substance and Cause	113
Sword of Victory	92

T ESTIMONY	238
Test of Discipleship	245
Thanks	48
The Seed	193
This World a Dream	249
To a Doubter	209
Transfiguration	18
True Position of Jesus	232
Trust	40
Truth	132
 U NIVERSAL Power	148
Upon Daily Faults	42
 W ESTCOTT on the First Christians	13
What can I do To-day	15
What is His Name?	244
Winds of Heaven	270
Word with Friends	70
World's Error	280
 Y OUNG Eagle's First Flight	17

THE BOSTON CHRISTIAN SCIENTIST.

VOL. I. No. 1.

JAN., 1889.

CHRISTIAN SCIENCE.

A. M. CRANE.

THIS name may seem to imply an incongruous association, because popular thought has long imagined religion and science to be engaged in a conflict with each other; but since whatever is true is also scientific, when properly understood and arranged, therefore religion, correctly apprehended, must be absolutely scientific, because it belongs to the highest domain of truth. This science is called Christian, because its first and perfect teacher was our Lord and Master, Jesus Christ, and because it is founded on an abiding faith in his promises and an understanding of his teaching. To Christian Scientists he is not only the way and the door to an understanding of the Divine, but also the Truth and the Life; one with the Father as he is in Him and reflects Him. It is science because it is a statement of self-evident principle and ascertained fact, upon which, by accurate reasoning, is built a superstructure, having, in the language of Sir William Hamilton, "in point of form the character of logical perfection, and in point of matter the character of real truth." Each branch of what is called natural science is a collection and classification of facts pertaining to some particular realm; but all truth in whatever form is of God, and whatever is not of Him is not truth; therefore, all science is of God and Divine; but this is peculiarly Divine Science, because it deals exclusively with the Truth of God in its most intimate relation to mankind.

The centre and circumference of Christian Science, that on which it all depends, its starting point and that to which it

always returns, is the infinite and uncomprehended I AM, who was from everlasting, and who is to everlasting; the one only and real Individual, nameless and impossible to name; the Perfect and the All, without whom there is nothing, and through whom are all things; the Word, "without whom was not anything made;" "and that which hath been made was life in Him, and the life was the light of men;" whom we call God.

The first idea associated with Him is infinity. God is infinite. We speak of many infinities, but none of them are absolutely infinite. We say there is an infinite height, but it has an end where we stand. There is an infinite depth, but that has a similar limitation. We may imagine the two joined, so that they make an unending infinite direction up and down; and yet the two together do not constitute absolute infinity, because they are bounded on all sides but two. We could imagine another similar direction by the side of the first and parallel to it; and to these we could go on adding others, and never approach infinity. But this is not all, for we have imagined only one infinite direction, and from where we stand there radiate an infinite number of directions; and if to each of these we forever add, as to our first one, parallel after parallel, we can never in any single case approach the infinity of these parallels. When to this, which we have attempted to connect with a single point, we add the thought that there are similar points on every side of this one, with similarly radiating and parallel directions, and that the number of these points is itself infinite, we begin to see how utterly lacking in the quality of absolute infinity is the height with which we began, and which we called infinite. This illustration is imaginary, and purely material, and is presented only as a contrast to the unqualified and real infinity of God. There is no other infinity. The statement of His infinity belongs to the same class of assertions as the statement of His being; and the statement of His being is as absolute and essential truth as, for illustration, any geometric axiom. Whoever tries to look backward from this position in existence which we now occupy, must come, sooner or later, to a cause which is beyond investigation, and which is

itself the cause of all. In rebellion against religious forms of thought, some call it chance, others call it law, or inherent principle, or force, and so on through a long catalogue of names. But every one who looks, whether wholly material or very largely spiritual, whether standing on a pinnacle of knowledge or in the lowest deep of ignorance, comes at last face to face with this unknown and uncomprehended first cause which we call God, and whom Jesus was the first to name Our Father. He is not always seen at the first glance, but whoever honestly continues to look must see Him some time ; and it is only he who does not look who fails to see, and then denies.

In the same sense as God is unknown, so is infinity ; but as there are some things which we can and do know of Him, so there are also some things which may be surely predicted of the infinite. First, then, there can be but one absolutely infinite. As, in the idea of an infinite direction, because it is infinite in only one particular, there may be an infinite number of these infinite directions, so here, by contrast, is the absolutely infinite in every particular, which, therefore, admits of no other. If another were admitted, neither would be infinite, because each must then be bounded on some side ; but the absolutely infinite is boundless, and has no side.

From this there flows naturally and necessarily a second idea connected with an infinite God. If absolutely infinite, there can be no other ; and, consequently, just as absolutely and unqualifiedly, God is all. Mankind is prone to talk and think loosely on limitless topics. They speak of infinity, and mean only that which is infinite in some particular. They say "God is all," without thinking of the comprehensiveness of the statement. Accurate thinking is absolutely necessary. Many who admit without hesitation that God is all, go on unwittingly, and without recognizing their own inconsistency, thinking of something as separate from Him, and not of Him. If there is only one, and that one is all, it is impossible that there should be two. Christian Scientists accept this proposition, that God is all, in its unqualified form, because it is the unavoidable deduction from the first propo-

sition that He is infinité, and also because they recognize that it is in harmony with His revealed word, as well as with all reason and logic.

From either of these two propositions arises a third. God is the one perfect individual. This reaches our thought a little more clearly because of our understanding of individuality, but God is infinite and all, and therefore impersonal in the way in which we associate person with limitations and form. Though not person, He is individual by reason of His infinity and allness; in His entirety unknowable and incomprehensible to the finite; and yet He is the one whom our great Teacher taught us is Love.

From the first two propositions is derived also that absolute trinity admitted by all forms of Christianity, His omnipotence, omniscience, and omnipresence. Unless He is both infinite and all, He can be neither of these three; because they not only are interdependable, but also are inseparable from absolutely infinite being. It is impossible to conceive of infinity separated from either of them, and it is impossible to think of either one of them as apart from that which is all and infinite. When infinity ceases to be omnipotence, it is no longer infinite, and when omnipotence ceases to be infinite, it is no longer omnipotent. The similar statement is true of omnipresence and also of omniscience; and infinity is not infinite whenever it is not also omnipotence and omnipresence. When omniscience ceases to be all-science, it ceases to be infinite; and when God is no longer omniscient, He is not God. Herein is a mystery of infinity. Each of the three is absolutely infinite, yet neither interferes with the other, neither diminishes the other, nor is itself diminished by either of the others. With the infinite height it is not so, but it is so concerning whatever we can truthfully say of God.

(To be continued).

“CHRISTIANITY is something infinitely more than humanity; it is humanity built up into the likeness of Christ.” —
Rev. W. S. Rainsford, D. D.

EXEGESIS OF HEBREWS, IV. 15.

T. T. C.

"FOR we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

This Scripture, which is in the mouth of all Bible students, presents several difficulties that are generally recognized, but seldom cleared up. It is the intention of the Epistle to the Hebrews to explain and defend the gospel to Jewish converts, the idea being not so much to interpret from a Jewish basis, as to illustrate both the old and the new covenants, according to the identity of divine purpose which is discovered in them both. In explaining the Levitical hierarchy, the writer sets forth the resemblances between it and the Messianic priesthood, and points out the superiority of the latter. He affirms that Christians have a perfect and eternal High-priest, and one not unable to sympathize with their weaknesses.

The words, "touched with the feeling of our infirmities," seem to be directed against the early and wide-spread notion that the miracles and sufferings of Jesus were only the mockery and delusions of a phantom. The earlier Fathers of the Church have left us many sermons against these mystic heresies, that taught that the glorious career of the Messiah was possible only if His struggles against physical obstacles lacked the element of fleshly reality. Such doubtings, St. Augustine says, are like the error of the storm-tossed disciples, who, when they saw their Master triumphantly walking over the sea, rashly concluded that it must be a spirit. Against such a theory of our Lord's life our author contends that, so far from being devoid of the experience of our state, the Christ was in all points tempted like as we are.

A difficulty naturally arises, inasmuch as Jesus did lack the most essential point of human weakness, namely, that

evil disposition of the moral nature which theologians call *original sin*. These promptings of a depraved nature, the consciousness of our moral guilt and unworthiness to stand before infinite holiness, no one can deny. "I know," says St. Paul, "that in me (that is, in my flesh) dwelleth no good thing" (Rom. vii. 18); and the still livelier conscience of St. John affirms that, if we say we have not sinned, we make God a liar.

It is to be observed here that in the New Testament there is a difference between *sin* and *sins*: the former means the unregenerate nature, the latter its manifestations in wrong thoughts and deeds. Jesus, of course, had no such nature. Although truly sharing our humanity and made manifest to mortal sense, yet this material manifestation was assumed (Phil. ii. 7) for our good, without prejudice to that eternal, immaculate nature whereby He is forever the brightness of God's glory and the express image of His person. He has left us, as Peter says, an example of patience and obedience; but there is no record of such internal conflicts with self as all except Jesus have experienced and confessed.

Perhaps it does not occur to all whom this text perplexes to examine the printed words more carefully. The argument of this epistle does not contradict itself. We are not confronted with the proposition that the personal experience of Jesus included all depths of sinfulness. "We have a High-priest," he says, "tempted like as we are, yet without sin." In the English Bible the words *we are* and *yet* are in italics, indicating of course an addition on the part of the translators. The writer modifies what he has to say about Jesus's temptations first by the explanation contained in the words translated "in all points like as we are," and again by the statement that these temptations were "without sin." The best version of these words is perhaps the almost perfect rendering of the Vulgate, which reads: "tempted in all points according to the likeness (yet) apart from sin" (*temptatum per omnia pro similitudine absque peccato*).

Jesus came "in the likeness of sinful flesh;" that is, in the image of mortal man. He was not Himself mortal: for

the Way, the Truth, and the Life cannot be a sinner. But to mortal conception Jesus was carnal; the Man was in the similitude of the distorted, earthly image. He was tempted to the utmost according to this likeness. Being keenly alive to the whole maze of mortal thought, nothing escaped Him. He needed no instruction about man, for He "knew what was in man" (John ii. 25). Whether sickness or sin met Him, His all-pervading consciousness explored the whole "Surely," wrote Isaiah, "he hath borne our griefs, and carried our sorrows." At every point of Jesus's life, His likeness to us, that is, His participation of our nature, laid bare to Him the whole range of mortal existence; "tempted in all points according to the likeness;" tried to the utmost possibility of His human nature.

"Yet without sin." The Greek preposition used here is commonly translated in the Revision "apart from." For example, we read that Christ will come again "*apart from sin*" (Heb. ix. 28, Rev. Vers.). This does not mean that Christ ever came *with sin*; *apart from* is simply opposite in meaning to the word *concerning*, as, for instance, it is used in 1 John, v. 16 (Rev. Vers.). Again, Jesus fed five thousand men *beside* (literally, *without*) women and children; that is, without counting or considering the women and children, who were likewise fed. This meaning of the word is sustained in classic literature also. Hence we see that Christ was tempted *apart from sin*; that is, as far as it was possible for one who did not have that depraved nature, which, as we see, the New Testament calls sin. The foundation of Jesus's consciousness was good: therefore He was not tempted from a basis of moral defects. To Jesus evil was external; to us evil (considered from the basis of sense) is internal as well.

It may be asked, how do the temptations of Jesus leave an example for us? Truly in the most helpful way. We are to meet them as Jesus did, by direct reference to Truth. The foundation of mortality is error; the principle of immortality is Truth. We may appropriate the atonement of our High-priest by striving in Him to meet temptations apart from sin. For we have a new foundation, if we would live godly

in Christ Jesus. We really belong to a new order of things. "If any man be in Christ, he is a new creature : the old things are passed away ; behold, they are become new (2 Cor., v. 17, Rev. Vers.). The principle of this new creation is not sinfulness, but Truth. We are to speak, act, reflect the Truth as the Truth is in Jesus. Jesus, when tempted, appealed to the Truth ; so must we. Therefore the value of Jesus's example is lessened in no respect by the circumstance that evil could never have seemed as real to Christ as it does to us. In one way the pure sense of the Saviour must have found evil indescribably vivid : yet, in another He could tell the disciples even before His Passion that the prince of this world was already subdued.

The truth of all things is our armour, our weapons, our stronghold. We rejoice that we may use the same spiritual weapons as our Leader ; whose life and trials have become the more the cause of salvation because, while tempted in every point of His relationship with us, He met, endured, and overcame **APART FROM SIN.**

"WE acknowledge indeed that outlines are a necessity for man's representation of the truth of things ; but they are a concession to his weakness and a symbol of it. There is no outline in nature, and no form of words can adequately express a spiritual reality. The soul uses the outline, the formula, as an occasion, an impulse, a help ; but it brings from its own treasure that which quickens them. And in this work the soul of the simplest, the most untutored, is at no disadvantage. Its chief instrument of spiritual progress is not knowledge, but love."— *Canon Westcott.*

By all means use sometime to be alone.
 Salute thyself ; see what thy soul doth wear ;
 Dare to look in thy chest, for 'tis thine own, —
 And tumble up and down what thou findest there,
 Dress and undress thy soul. — *George Herbert.*

AN OPEN THOUGHT.

M. E.

I REMEMBER when, as a patient, I was receiving Christian Science treatments, before even strong hopes of restoration had stirred me I was told, in answer to a stray question, to hold myself as an open thought to God. What that mystical injunction might mean was the beginning of my study of Christian Science.

A thought meant, certainly, that I was an individual thought, and the words implied a receptive condition. Let any one who has never tried it, sit with folded hands and see how little his thoughts seem open to anything but self. This coddled and indulged material self has the floor; it chatters on and on of its feelings, delineating each pain and discomfort, and revels in anticipated ills.

Much good time is wasted in bringing to order this imperial self and prevailing upon it to be still. But wait patiently, listen honestly, and, like a gentle south wind, something better awakens. What is this quieting, calming breeze that steals upon the mortal thought, charming open a mental door that is rusty from disuse?

When one was little, a mere child, gathering spring flowers, tracing the way to their hiding places by their fragrant breaths, a rapture of exquisite happiness came like a beam of dazzling light from its Maker, saying to the adoring little heart, "Thou art my little one, all beauty is thine." Ah! yes, 'tis that same tender voice of childhood that enters at this newly opened door; it never was quite shut, but again comes the all-compelling love and says, "My child."

It is a perfect Presence, casting that perfect reflection which quells all complainings. Only yield the self tyrannies and mistaken basis, and you shall hear the inspiring command to go forth and constrain others, all, to open to the Light and be filled with the glory of God; and this is the first easy lesson in Christian Science.

OUR FATHER.

E. S. C.

JESUS has left us this commandment, "Call no man your father upon earth, for one is your Father, who is in heaven."

The earth referred to must be the one that is to pass away, the counterfeit of the new heaven. And the man inhabiting the earth is the offspring of discord. God is the only Creator, the one Father, who is in harmony. From this Creator comes a harmonious creation.

Jesus intended us to receive this teaching with the understanding of Truth and not the mere letter; and to look deeper into His teachings and works. It is only when we seek diligently that we find out the meaning of these treasures.

Others may aid us, but unless we try for ourselves it is time wasted. God can reveal Himself to us only when we are ready for Him, ready to receive Him as a little child; willing to humble ourselves, and deny ourselves for Truth.

Are we ready for the blessing while we are admitting error? Are we likely to be conscious of God's presence when at the approach of error we yield? Putting the conquering off until to-morrow will leave our error instead of meeting it. Remember self must yield; if not willingly, then through suffering. Why, then, delay?

While we hold matter or mortal man as our parent do we not necessarily take upon ourselves his character and life? For man must inherit the qualities of his creator.

Man suffers for the sins of his so-called parents, or receives the blessings their goodness may have entitled him to, until he learns that God is his only Father. Then he is under the same law, that like produces like, and receives the blessings, for Truth is one-sided, it is all good.

We are making the only error there is by believing it; this error brings its own inevitable punishment. Let us not think, for an instant, that because, as Christian scientists

we deny the reality of sin, we are to escape its penalty if we commit it. Far from it! We have received the talents, been taught the truth that more will be expected of us. But because of this, shall we drop our load, cease trying because the road is not strewn with roses? What will it profit us if we drop it for a time, or even until after the belief of death? It will only be so much heavier. The work must be done, by each one, sooner or later, so why postpone it? The battle must be fought and won.

Then let us turn to the One Source, which is all good, and realize God our Father, who has made us in His image and likeness, like Himself knowing only good.

Man is the child of God, and it may be a help to us to look a little at the relationship between man and his so-called offspring, bearing in mind that the things of sense will pass away, leaving only that which is pure and of God. The relations that belittle God must be broken and connected with Truth and harmony, not in one instance, but in all.

How free from care, happy, and at rest, is the little infant, cradled in its fond mother's arms! It is ready to take what she in her wisdom and love sees fit to give it. How they cling to one another, the little one in its helplessness, looking to her to supply all its wants; she in turn is happy and content in being able to do so. So, does not God hold us in His arms, care for us, supply all our needs if we will let Him?

The little one is seldom unhappy while with its mother; it is when separated that discord and strife enter. Our Saviour has said, "Lo, I am with you alway." Who then is at fault that God does not seem near us?

How completely the mother holds the confidence of her child, until it believes it has a mind of its own and ceases to trust in her love and judgment! How soon it falls from its childhood. God is the One Mind, and we are His offsprings, His thoughts. Can thoughts be Mind? Can man be God? Never! Then let us cease trying, and give God the love and reverence he has a right to expect from His children; be content with being thoughts of Good.

The child turns at night, when it is weary of its play, to its mother. Glad and willing to be taken in her loving arms and have her kind voice lulling it to rest ; it forgets its troubles and they exist to it no more. So we, when we try to stand on our own foundation, away from our Parent, find only discord and strife, until actually driven to our Father, in our despair, to right things. Then He takes us from the noise and tumult to His own quiet abode, secluded from sense, and calms us, not by inquiring into our trials, but by taking us in His arms and shutting out the discord. Let us not forget that it is when we have sought Him with all our heart that we find Him, even as a little child, not in fear but love, willingly, trustingly. Not only does He take away the strife and discord, but reveals Himself to us as Father, Comforter, Counsellor, the Prince of Peace.

“It is easy in the world to live after the world’s opinion ; it is easy in solitude to live after our own ; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.”

UNTO each man his handiwork, unto each his crown,
 The just Fate gives ;
 Whoso takes the world’s life on him and his own lays down,
 He, dying so, lives.
 Whoso bears the whole heaviness of the wronged world’s
 weight
 And puts it by,
 It is well with him suffering, though he face man’s fate.
 How should he die,
 Seeing death has no part in him any more, no power
 Upon his head ?
 He has bought his eternity with a little hour,
 And is not dead.
 For an hour, if ye look for him, he is no more found !
 For one hour’s space !
 Then ye lift up your eyes to him and behold him crowned,
 A deathless face.

— *Swinburne*, *s* “ *Songs before Sunrise*.”

WHAT CANON WESTCOTT SAYS OF THE FIRST CHRISTIANS.

WE must not, as we too often do, forget how they conquered the world. It was not by any despairing withdrawal from city and market; not by any proud isolation in selfish security; not by any impatient violence; but by the winning influence of gracious faith, they mastered the family, the school, the empire. They were a living Gospel, a message of God's good-will to those with whom they toiled and suffered. Pure among the self-indulgent, loving among the factious, tender among the ruthless, meek among the vain-glorious, firm in faith amidst the shaking of nations, joyous in hope amidst the sorrows of a corrupt society, they revealed to men their true destiny and showed that it could be attained. They appealed boldly to the awakened conscience as the advocate of their claims. They taught as believing that He who had stirred their heart with a great desire would assuredly satisfy it.

They offered, not in word but in deed, the ideal of spiritual devotion, and "the soul naturally Christian" turned to it as the flower turns to the light, drew from it, as the flower draws from the light, the richness of perfect beauty.

Yes; that was the secret of their success; and it is the secret of our success. The words are true now, as they were when addressed by Zechariah to the poor remnant of Jews struggling to rebuild their outward temple: *Not by might, nor by power, but by My Spirit, saith the Lord of hosts.* Not first by material change, not by intellectual culture, but by spiritual sympathy will our work be done. Let us take to ourselves the charge of our Epistle, the counsel of divine fellowship—fellowship with God in man, fellowship with man in God. *Let us draw near unto the throne of grace. . . . Let us hold fast the confession of our hope. . . . Let us consider one another to provoke unto love and good works,* and it shall not be long said that the victories of faith are ended."

"A NEW SONG."

IN writing for Christian Science the difficulty arises of selecting the worthiest subject among the many that crowd upon the thoughts. I shut out the whole eager throng and waited to see which one would knock loudest upon the door of my thought. The joyful text sprang out, "He hath put a new song in my mouth." He, God, hath put the song. Then open wide the door and let all the treasures of Mind pour out and express the harmonious notes, which shall form the song.

This song is by the Great Composer; then it must be in the divinely natural key. The old song was a minor, abounding in discords, it was a weary refrain of human error, pain, weakness, distress, a poor broken song, looking only to death to end it. God was not in this old song, and its burden was indeed heavy, while He seemed afar off. A new song! Its first newness, then, is in its ringing tone of life. "Awake!" is its first word; and, as the longing spirit catches faintly the inspiring meaning, it entreats that it may grow stronger,

Gradually it prevails until the whole being swells with tender gratitude. The spirit would now poise itself forever in that sweet high air, enjoying its own rapture; but the song is not put in the quiet heart to sing only to itself. It is put in the mouth to be outspoken; it is a strain that even in its opening harmony seeks for a chorus. "Ring out the old, ring in the new!" it cries. Then we must step gently down to the old human level, bringing the wonderful love, the Divine Principle, of the new song on our lips. We must stand in the light, yet on earth, and sing aloud this beckoning song.

Like St. Cecilia, in Raphael's glorious painting, standing with her face turned to heaven, from whence she hears the melodies of Paradise; and, as she expresses them, all instruments fall conquered at her feet. The group around her hear the effect, but do not understand the

source, which, even in reflection, conquers all it touches. Universal love, every one a neighbor, falls upon the ears of those who turn to listen to our song. Soon a faint voice responds, then another, and another, and oh! 'tis no longer a solo, but a chorus, and growing mighty. Each one as he steps into the forming procession is glowing and eager. Self is forgotten, and the new faces beam with the realization of their eternal heritage. God is their own. Attaining to that perfect estate kindles every eye; error has no more power; the pure tone of the song has become like the sound of the waters of the River of Life. The undertone of a march steals in, gaining force from the rhythm of many feet and the joining of many voices. Yet, in the shining distance appears the outline of a cross illuminated, for our Master Himself marches before. On and on we go, stumbling over the rough places undismayed, counting our bruises as nothing, for on we must march, until all nations, all people, fall into line and join our song of redemption. As "the way grows brighter unto the perfect day," all faces shall be radiant with the holiness of satisfaction, in that they have "awakened in His likeness." All steps shall be firm, all weary ones shall be strong. Our quiet song, which began as "the still small voice," has become a shout of victory, "Glory to God in the highest, peace on earth, good will to man."

M. E.

WHAT CAN I DO TO-DAY?

"WHAT can I do to-day?

Not praise to win, or glory to attain;
Not gold, or ease, or power, or love to gain;
But to impart

Joy to some stricken heart;
To send a heaven-born ray
Of hope some soul to cheer;
To lift some weighing doubt;
To lull some pain,
Bring to the fold again
Some lamb astray;
To brighten life for some one,
Now and here:

This let me do to-day." — *From the Silver Cross.*

"THE tendency of the times in which we live is to reach immediate results. Give and don't expect to get back ; lend and don't expect to have it returned. You have got reward ; sweetly and truly God will reveal Himself to you, bit by bit, as you are able to bear it ; trust will become more beautiful, hope more bright, and truth more precious." — *Rev. W. S. Rainsford, D. D.*

THE BRAVE MAN.

I HONOR the man who is ready to sink
 Half his present repute for the freedom to think ;
 And when he has thought, be his cause strong or weak ;
 Will risk t'other half for the freedom to speak,
 Caring not for what vengeance the mob has in store,
 Let that mob be the upper ten thousand or lower.

— *James Russell Lowell.*

"The wind that blows can never kill
 The tree God plants ;
 It bloweth east ; it bloweth west ;
 The tender leaves have little rest ;
 But any wind that blows is best.
 The tree God plants
 Strikes deeper root, grows higher still,
 Spreads wider boughs, for God's good-will
 Meets all its wants.

"He leadeth me !"
 I shall not take one needless step through all,
 In wind, or heat, or cold ;
 And all day long He sees the peaceful end,
 Through trials manifold :
 Up the fair hill-side, like some sweet surprise,
 Waiteth the quiet fold."

Build a little fence of trust
 Around to-day,
 Fill the space with loving work,
 And therein stay.
 Look not through the sheltering bars
 Upon to-morrow.
 God will help thee bear what comes
 Of joy or sorrow." — *Mrs. M. F. Butts.*

THE YOUNG EAGLE'S FIRST FLIGHT.

WHAT a simple little lesson may be learned from the eagle mother teaching its young one to fly. She takes it up to a dizzy height and then swoops from under it, keeping all the time close at hand, watching every movement with loving eye. The little one, full of fears and doubts, flutters and struggles, trying to find the use of its wings, and gain its self-poise, fails, and in exhaustion and despair is about to fall, and would perish, but that the fearless mother, seeing its danger, glides under the little charge and carries it off on her back to the lofty nest, where nothing can harm it. Is it not so with us? Full of fears and doubts and discontents, trying to rely upon self, we are about to give up all in despair, when the loving Christ, knowing our weakness, comes to our rescue and carries us in His strong arms. If we can only understand what this living, loving Christ means, how petty all else becomes.

It may be that some of us can only think of Him as afar off, and, like the poor little eagle without its protecting mother, we realize that, alone, we shall perish; but what unspeakable joy it is to feel that sustaining infinite love after all our sorrows and trials, toils and doubts, as the final shelter of the nest fully compensates the little eagle for all its vain struggles.

“Thrice blest is he to whom is given
The instinct, that can tell
That God is on the field when He
Is most invisible.”

If there are some of us to whom this blessed truth is as yet beyond our understanding; let us pray, humbly and patiently, with the little faith we have, and the light will surely come to us, too. The promise is very sure that they that hunger and thirst after righteousness shall be filled. Let us take courage, then. We, too, shall find our wings, and as the little eagle finds its strength and dependence, and at last soars aloft, encouraged by its mother's sustaining love, we shall find our perfection and completeness in Him. R. C.

THE TRANSFIGURATION.

TRANSLATED FOR THE BOSTON CHRISTIAN SCIENTIST FROM
THE SEVENTY-EIGHTH SERMON OF ST. AUGUSTINE.

WE are to consider and explain, beloved, the vision which the Lord showed in the mount. This it was of which He had said, "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man in his kingdom." Here the lesson began which has just been read: "When he had said this, after six days he took three disciples, Peter, John, and James, and went into a mountain." These three were those of whom He had said, "There are some here which shall not taste of death till they see the Son of man in his kingdom."

There is, however, quite a difficulty here, inasmuch as that mountain did not comprise the kingdom of heaven. For what is a mountain to Him whose possession is heaven? And heaven we not only read about, but in a way even see with the eyes of our heart.

But by His kingdom He means what is in many places called the kingdom of heaven, and the kingdom of heaven is the kingdom of the saints. For "the heavens declare the glory of God." And of these heavens it is said in the next verse, "There is no speech or language where their voice is not heard; their sound is gone out through all the earth, and their words to the end of the world." That is, the words of the heavens. Therefore it means, the words of the apostles and all the faithful preachers of the word of God. And so the heavens shall even reign with Him who made the heavens; and this is shown by what took place.

The Lord Jesus Himself shone as the sun; His raiment became white as snow; and there talked with Him Moses and Elias. It was Jesus, Jesus Himself who shone as the sun, showing that He is the light which lighteneth every man that cometh into this world. What the sun is to the

eyes of flesh, He is to the eyes of our hearts; and what the sun is to our bodies, He is to our souls. And His raiment is His Church. For clothes, unless they are held up by him who has put them on, fall to the ground.

Of these garments, the very border and fringe, as it were, was Paul. For Paul said, I am the least of the apostles; and in another place, I am the last of the apostles. Now the last and least part of the garment is the fringe. And just as the woman with the issue of blood was made whole when she touched the border of the Lord's garments, even so the Church which came out of the Gentiles was saved at the preaching of Paul.

Do you wonder whether the Church is meant by the white raiment when you hear the prophet Isaiah saying, "Though your sins be as scarlet, I will make them as white as snow?"

What power have Moses and Elias, that is, the Law and the Prophets, unless they speak in harmony with the Lord? For if they give not testimony to the Lord, who will read either the Law or the Prophets? See how concisely the Apostle says this: "By the Law is the knowledge of sin; but now without the Law the righteousness of God is manifested."

Behold the Sun! testified by the Law and Prophets; behold the glory!

Peter sees this truth, and, savoring as yet of human things, he says, "Lord, it is good for us to be here." Peter was tired of the multitude; he had found a solitary place on the mountain; here he had Christ, the Bread of mind. Why, he thought, should he go thence to labor and suffer when he had already his holy love toward God, and consequently a good character? Therefore he added, "If thou wilt, let us make here three tabernacles, — one for thee, one for Moses, and one for Elias." To this the Lord made no answer; but yet Peter was answered. For while he was saying this, a bright cloud came, and overshadowed them. Peter wanted three tabernacles; the heavenly answer showed that there is one habitation for Truth, which human sense would have divided: Christ the Word of God, the Word of God in the

Law, the Word of God in the Prophets. Why, O Peter, wilt thou divide? Thou shouldst rather join. Thou seekest three tabernacles; learn there is One.

Therefore, when the cloud overshadowed them, and in a way made for them one tabernacle, there sounded also a voice from the cloud, saying, "This is my beloved Son." Moses was there, Elias was there; it was not said, "These are my beloved sons." One is the Only Begotten, another the adopted. He is commended to them in whom the Law and the Prophets boasted. "This is my beloved Son, in whom I am well pleased; hear ye him." For ye have heard Him in the Law, and in the Prophets have ye heard Him, and where have ye not heard Him? When they heard this, they fell to the ground.

It is now clear that the kingdom of God is the Church. Here is the Lord, here the Law and the Prophets; but the Lord as Lord, the Law in Moses, Prophecy in Elias. They are servants and ministers; they are as vessels. He is, as it were, the Fountain. Moses and the Prophets spoke and wrote, because they were filled with Him.

But the Lord stretched forth His hand, and raised them up as they lay on the ground. Then they "saw no man, save Jesus only." What does this mean? You heard when the Epistle was read that, "now we see through a glass darkly, but then face to face." And tongues too shall cease when that comes for which we hope, and in which we believe. So then their falling to the ground signifies death. For it was said to flesh, "Dust thou art, and to dust thou shalt return." And when the Lord raised them up, it signified the resurrection. After the resurrection, where is the Law? where is Prophecy? Therefore they do not see Moses or Elias. There remains only the Word that was in the beginning, and the Word was with God, and the Word was God. It remains that God be all in all. We shall see Moses there, but no longer the Law; we shall see Elias there, but no longer a prophet. For the Law and the Prophets gave testimony of Christ, that He must suffer and rise the third day, and enter into His glory. Then is fulfilled the promise which

Christ makes to those who love Him. "He that loveth Me, shall be loved of my Father." And as if some one said, "What wilt thou give him, because thou lovest him," Christ says, "And I will show Myself to Him." It is a great gift, a great promise.

It is not some gift that God is keeping for you, but His own Self. O covetous man, why is not the promise of Christ enough for thee? Thou thinkest thou art rich; and if thou hast not God, what hast thou? Another is poor, but if he has God, what has he not?

Come down, Peter. You wouldst to be at rest with Christ on the mountain; come down, preach the word, be instant in season, out of season, reprove, exhort, rebuke, with all long-suffering and doctrine. Labor, toil, suffer something, that by purity and beauty of right doing mayest possess in love what is meant by the shining garments of the Lord. For in the praise of love we heard when the Apostle was read that "love seeketh not her own."

This Peter did not understand when he desired to live on the mountain with Christ. Christ was keeping this for you, Peter, after death. But now He says, Come down to work on earth, serve on earth, be despised, crucified on earth.

The Life came down that it might be slain, the Bread came down that it might hunger, the Way came down that it might grow weary on the journey, the Fount came down that it might thirst; and art thou unwilling to labor? Seek not thy own. Have love, preach the truth: then shalt thou come to eternity, where thou wilt be free from care?

"WE know that all spiritual being is in man. A wise old proverb says, "God comes to see us without bell;" that is, as there is no screen or ceiling between our heads and the infinite heavens, so there is no bar or wall in the soul, where man, the effect, ceases, and where God, the cause, begins. The walls are taken away. We lie open on one side to the deeps of spiritual nature, to the attributes of God."—*Emerson*.

THE BOSTON CHRISTIAN SCIENTIST,

[PUBLISHED BY THE

BOSTON CHRISTIAN SCIENCE SOCIETY,

BOSTON, MASS.

VOL. I. No. 1.

JAN., 1889.

THE magazine which we offer for the first time this month is in response to a general demand for Christian Science reading. No longer is it mere curiosity, much less a hostile sentiment, that the advocates of mental healing have to deal with. While the public may not, perhaps, be more enlightened now than formerly as to the principles of mental science, the phenomena are established, and thousands are laying aside their prejudices to inquire, not whether there is truth in Christian Science, but what that truth is.

Naturally the popular interest has already called forth a considerable literature; not the less, however, is there an increasing desire that those who from the beginning have accepted Christian Science and demonstrated their understanding by healing, shall give the results of their experience and study to those who are turning now to this Science of Mind.

We propose to publish a magazine to represent the principles of mental healing apart from all personal claims and sectarian issues, holding forth as we can the Word of Life with peace toward men and loyalty to our Leader, Christ. It is in His name that we unite, it is for His glory that we would be jealous.

“Christ our Royal Master
Leads against the foe;”

but that foe is not personal. However personal the opposition and animosity that may be excited, we recognize that the real hostility lies in the thought that does not subject itself to the doctrines of Christ. For Principle, then, not against individuals, our warfare shall be waged.

Finally, we humbly commend our magazine to those everywhere who are interested in this strange but growing teaching. Our idea is neither deprecation nor defence, but explanation and mutual assistance. To this end we devote our

undivided energies, that, as we have opportunity, we may diligently scatter the seeds of Truth, and leave the fruits of our labors with Him who is our Master and the Lord of the Harvest.

INVITATION TO CONTRIBUTORS.

THE readers of this magazine are invited to contribute to its pages, and in so doing to the general interest of its several departments. The public request to be furnished with clear literature on the subject of Christian Science, not mixed with mundane personalities. The desire is to know more of its doctrine as well as its application to the necessities of daily life, and any writer possessing analysis and experience in the right direction will find these columns gladly opened to him.

As this magazine is published exclusively in the interest of humanity, no description of disease or cases cured will be presented to its readers. It is the object of the management to make it as impersonal as possible, and contributors are asked to remember that, as well as to be radical in their interpretation of Christian Science from the standpoint of our Master's teaching. Please forward all articles to the BOSTON CHRISTIAN SCIENTIST, Station A, Boston, Mass.

TO SUBSCRIBERS.

A MOST cordial invitation is extended to all readers of this number of the magazine to subscribe for it, so that it may become a regular visitor in every household to which it is sent this month. Those who like it will please pass it to their friends, with the request that they also subscribe.

Agents in different parts of the country can apply for terms to the BOSTON CHRISTIAN SCIENTIST, Station A, Boston, Mass.

CHRISTMAS AND NEW YEAR GREETINGS.

H. S.

THE holiday season is fast slipping from us. Christmas-tide has come, and in many a heart there has been a glad repetition of the old song, "Peace on earth, good-will to men." Loving thoughts have gone out in every direction to those who have acknowledged Christ and to those who have not, and His empire holds sway in a degree, at least, wherever our Master's life and teaching is a little understood.

O glad, loving season! May the one just passing leave its impress just as the Lowly One and Holy One would have desired. The portals of the House of Love stand open, and every mansion therein is forever ready for its occupant. Why not enter in now? It is ours to possess, as well as to be possessed by, Truth. How the joy-bells would ring out in the consciousness of each and all, should man attain the new birth for which we are in sore travail.

Under supposed Christian auspices the greatest crimes have been committed, men and women yielding up their lives in every form of martyrdom which cruelty or fanaticism could devise, suffering every deprivation for honest freedom of thought, all for the hope brought to them by the birth to humanity of Jesus Christ.

And the Christmas cheer is ours; may it be with all of us until the season becomes perennial with all.

The New Year is upon us, with its many good resolutions made, and its fresh leaves turned over, upon which are inscribed promises of better deeds to be wrought as the days go on. It is safe to hope for the readers of this Magazine that the fulfilment may far exceed their expectations, as well as to wish for the Magazine itself the most Christian spirit, and the ablest support in the way of circulation and contributions.

THE BOSTON CHRISTIAN SCIENTIST.

VOL. I. No. 2.

FEB., 1889.

CHRISTIAN SCIENCE.

In the preceding article the following points were maintained :

1. God is.
2. God is infinite ; and therefore
3. God is all ; consequently
4. God is individual, and
5. God is omnipotence, omnipresence, and omniscience.

Materiality is incompatible with infinity. God cannot be infinite and material, because matter is subject to limitations, and is not itself infinite. With this, all revelation agrees ; and everything which claims to be a religion, regardless of its designation, has a more or less definite idea of the spirituality of its deity. Even in the grossest idolatry, the idol is recognized, though perhaps but dimly, as only the material representation of an unseen spirit. To deny this would shock the sensibility and reason of every intelligent worshipper in the world. Certainly no Christian could hold such an idea, and retain his belief in Christ. He taught a perfect spirituality for God, the Father, immeasurably higher and purer than had ever been conceived by humanity ; and even since he declared it, very many have failed to grasp and understand his thought in its fulness. God is Spirit. Neither can we worship Him through matter ; but, as Jesus said, "They that worship Him must worship Him in spirit and in truth."

Next in order is a statement entirely at variance with usual thought, contrary to most of the teaching of the ages, and contradictory to all the experiences and declarations of the senses. The statement that God is Spirit, combined with

the other statements that He is both infinite and all, necessitates the conclusion that all is spirit; and if all is spirit, then the reverse is also true, and there is no matter. Hence, Christian Scientists hold that matter is not a reality, has no existence, and is only an illusion. In many branches of natural science we are becoming accustomed to something like this. An object seen through the water is not exactly where the eye says it is. The earth appears to the senses flat, but it is round. Day and night and the changes of the seasons appear to the senses to be caused by motions of the sun while the earth stands still, but in fact are caused by motions of the earth while the sun stands still. The declaration of the nonentity of matter is no greater shock to the senses now than was the declaration that the earth is round, or that it moves through space, in the days when those propositions were first announced. Then, too, this declaration that matter is unreal is in exact accordance with a large and increasing school of material philosophers, usually acknowledging Berkeley as their pioneer. They reason from the qualities of matter and from the methods by which we acquire a knowledge of those qualities (*i. e.*, by the testimony of the senses, or through the sensations), and come to the conclusion that matter as it manifests itself to our intelligence has no existence. This is equivalent to a declaration that the senses are entirely untruthful. Piper says we neither see with our eyes, nor hear with our ears, but that the sensations we call seeing and hearing are independent of eyes and ears. That eminent American disciple of Spencer and Darwin, John Fiske, finally concludes there is nothing real about matter except force. That keen English logician, Clifford, declared, in exact harmony with Christian Science, that all is "mind-stuff." Another has well said that the direct tendency of the materialism of the time is to resolve all matter into points of force. The differences among these scholars are mostly in terms only, not in realities. It is remarkable that they should come up from the purely material side of the subject, and through study of the material alone arrive at the same conclusion which Christian Science reaches

from the purely spiritual. It is a case in which all roads, wherever they start from, lead to Rome, if one only follows the road.

But however much these philosophers and scholars may have resolved matter into its absolute nothingness, their speculations and conclusions continued to be only speculations and conclusions; and it remained for the founder of Christian Science, arriving at the conclusion by an entirely different course, and independent of them all, to show the harmony of these conclusions with the teaching and the works of Jesus Christ, and how their practical application would result in healing disease. This last desideratum was never hinted at or dreamed of by either the deepest or the most enthusiastic reasoner of them all.

Herein is the point of distinction between Pantheism and Christian Science. The pantheist makes god of the visible material world about us. The Christian Scientist denies the reality of matter, and recognizes only infinite Spirit as God. The god of the pantheist has no existence to the Christian Scientist; and the pantheist has not yet recognized the God of Christian Science.

The great Teacher showed all through his life and his works that good hath no fellowship with evil, and that the same object cannot combine both qualities. He also taught by almost every possible method the absolute goodness of God. God is good. He is not part good and part bad, but all good. Then, God being good, He does not either directly or indirectly produce evil; and since there is no other creator ("he made all that was made"), then evil was not created, and if not created, it does not exist. There is other and equally logical proof. God is all, and God is good: then all that is must be good; but evil is not good: therefore, since all that is must be good, then evil is not, has no existence. This declaration of the unreality, or non-existence, of evil is the only logical solution of the inconsistency involved in the recognition of its existence and the claim that God is both good and omnipotent. If He is unqualifiedly good, and if evil also exists, then He cannot

possibly have the power to destroy it, because His goodness would compel Him to do so if He were able. On the other hand, if He is omnipotence, and does not destroy it, He can not be unqualifiedly good; and if He is omniscience and omnipotence, as well as wholly good, then He could not have permitted it to exist in the first place. If evil really exists, there is no alternative but to deny the goodness of God, or else to deny that He is all knowledge and all power. Yet if we deprive Him of either or any part of these qualities, He is no longer God, because no longer infinite. If He is partly good and partly bad, He is not perfect, and consequently is not God. Besides, in that case, He would be a kingdom divided against itself, which cannot stand; but God abideth forever. There is no other solution of the problem. Either we must deny the infinity, the Godship, of God, and thereby save evil, or else we must deny the reality of evil and save God. Many good and wise men who thought evil real have struggled with this problem, and finally silenced their reason with sophistry or else they have turned their backs upon the question as an insoluble mystery, and have striven to forget it in God's love. Others, believing evil, and loving it more than God, have made the apparent existence of evil an excuse for denying God, believing a lie to their own condemnation. St. Paul well said, "Yea, let God be true, but every man a liar;" and Christian Science, maintaining the same position, denies the existence of evil, and declares that God is true and good, that He is omniscience, omnipotence, and omnipresence, that God is God.

A. M. Crane.

(To be continued.)

THERE are, in this loud stunning tide
 Of human care and crime,
 With whom the melodies abide
 Of the everlasting chime :
 Who carry music in their heart,
 Through dusky lane and wrangling mart,
 Plying their daily task with busier feet,
 Because their secret souls a holy strain repeat.

Keble.

FORGIVENESS OF SINS.

No sins are reckoned against us by God; on His side they are all put away — in relation to Him they have no existence. Hence our Lord says (Matt. ix. 2): “Son, be of good cheer, thy sins *have been done away*.” “Son”—for He is speaking to him as to a child of God, and tells him, without any solicitation on his part, an eternal fact, viz., that his sins have no existence as in the mind or eye of God. The same truth is expressed in the parable of the Prodigal Son; there is no reckoning of sin against the prodigal on the father’s side. I could enlarge with Scriptural evidences if necessary. Our sin or error is in assuming that our sins or trespasses have a place in the mind of God. The Lamb of God came to take away this sin or error of the world by revealing the truth. Emanuel — “even while we were yet sinners, Christ died for us,” and manifested that God does *not* reckon our trespasses against us. As long as we refuse that testimony we abide in the darkness, we wrap our sins around our minds, and shutting our eyes to the truth “abide in condemnation.” But when we believe in the testimony of Jesus, that God does *not* reckon against us what we have done amiss, then the truth (or uncovering of the fact) makes us free. While we abide in our sins, we shrink from God, we fear or hate Him, and stifle brotherly love; we are dead in our trespasses, which bind us in chains and troubles and fears. Our Lord’s commission is to preach the gospel to every creature, the gospel that our sins are put away, are not reckoned against us by God. When the heart recognizes this, it inbreathes the atmosphere which develops spiritual life into filial trust and brotherly love, and, persevering steadfastly in this faith, it rises out of the unfruitful works of darkness by the power of the light which is within.

Punishment is education; it must never be identified with guilt. Guilt is gone; if we accept not this, we “abide in darkness, and have not the truth,” and shall so continue until the punishment reveals to us our error in the misery of the spiritual darkness, and so works judgment unto salva-

tion. With the heart we believe *into* righteousness, that is, into the fact or right law as to our relations with God. All can forgive sins who really know the forgiveness of sins; in and through them the Holy Spirit worketh. Does not St. Paul refer to this in Gal. vi. 1? Are not the "spiritual" those who are one with the Lord and Giver of Life?

Letters from a Mystic of the Present Day.

ALONG THE WAY.

WITHIN the narrow limits of mortal ken seem myriads of things that sting and worry the weary beholder, whose thought does not go out beyond, and whose very boundary lines serve to keep the consequent misery an ever-present consciousness. Into our individual thoughts of life small frets are ever appearing to harass and worry us, but whose sum-total, after all, is a negation. It all serves to overcome our true conception of Life if we do not allow our spiritual perception to prevail, leaving the introspective and the retrospective that we may keep in thought only the All-Good, which is without, and is always expanding before our eager gaze.

The heedless words of our associates, the little biting sarcasms, and their indifference, intensified and colored by our imaginations, warp and narrow our lives, casting a pall of gloom over us, until we shrink and become sensitive at the mental touch of all within our radius of thought. If forced into direct contact with the world there is great danger of our experiences hardening us, making us callous to the sufferings of humanity, which is but a reaction from our previous sensitive condition.

A fanfare as of trumpets and a roar as of drum-beats assail our senses, and we shrink from the conflict of mortal thought going on around us. Tempting personal feeling comes in with its claim of intelligence, and reasons that one is much better off apart from that which is common and unclean.

We hear the sound of Fortuna's chariot wheels rising above the languishing footfalls of worn and weary travellers, the highest thought of heaven with many of them being a place where one can sit and rest. We behold the trustful and the intriguing hand-in-hand, the one unconscious of the other's enticing wickedness, and the other luring with all evil devices human trust. The rich and ample robes of wealth alike with poverty's pinched garments cover woe, wickedness, and misery. We hear the words of our Master used as a decoy to rob another of his faith, or perhaps they are made to cover deeds of crime and infamy.

The evil seems more apparent than the good. We draw back shuddering from it all. How can we mix our elixirs with that poison? The tempter is busy in our thoughts, urging us again and again to withdraw from all this, claiming that we are powerless to do but little. The reasoning runs something like this :

"The much you cannot accomplish will be like a poisonous sore in your thought, making your days long and dreary, and your nights full of pain and unrest. The grinding processes must go on, and what is your pigmy strength and your little understanding to do here? Your little world will laugh at your assumptions, and before you will ever be mountains of difficulties impossible to surmount. Make no attempt to overcome the obstacles of others, live for yourself, and the boundary lines of the world will prove less of a restriction for you. Its sarcasms and derisive mirth over your failures you will not mind if you have attempted nothing. Rest in peace!"

Rest in peace! That is a benediction bestowed upon the dead! Am I dead? Am I ready to give up Life and its consequent action? If my ears are attuned to the "still small voice," derision will not affect me. If I do but little, what mortal can compute the value of that little when tested by Truth's table of weights and measures? It may prove like the leaven which the woman hid in the three measures of meal. My elixir is Truth, and it can never mingle with error's poisons. I am free to choose between

the two, but that part of me which I surrender to Truth can never be occupied by deadly things.

Of myself I have no strength, yet am I not impotent, for God is the strength of the universe; God is omnipotent, and in proportion as I realize that, will good results follow my endeavors. I must possess the Mind that was in Christ Jesus, knowing no other; must possess the Mind that is conscious only of good. I must feel that man can only know what God knows, accepting the good each individual brings out as from God, without limitations. I have it, you have it, we all have it. We must feel it. There is sufficient for all. There is no poverty in Love; it is All-in-all.

We may rest in the strength which is ours even though the ascent seems steep and rugged, and our garments are rent and we are wounded on the way by that which would hold us back. We have no time to hang in dangling indolence upon the world's outer walls, and if we do, small blame should be attached to those who would take stones from it to pelt us with.

And though each one of us must think for himself, act for himself, and walk in the strait and narrow way for himself, yet shall we never attain the shining tablelands of Promise without our having made every endeavor to assist our fallen and despairing brothers on the way. And the greatest help we can be to them will be through our demonstration lessons of what Life is to us. We must show by our lives that we are striving to practice what we preach. Preachment becomes cant; performance is proof.

We need never expect canonization, then we shall not be disappointed by the world's estimate of us. It will do ourselves no good, and will not help man, to proclaim ourselves in any way, but we can be "instant in season and out of season" for Christ.

H. C. S.

"As long as I hear truth I am bathed by a beautiful element and am not conscious of any limits to my nature."

Emerson.

LIFE.

"The Spirit of God hath made me, and the breath of the Almighty hath given me life."— Job xxxiii. 4.

SCARCELY any word in a Bible concordance has so long a following of references as the word "life." In looking out a large number of these texts, it seems to become a predominant subject and so an important one for study.

We (mankind) are repeatedly mentioned as mere recipients of these outpourings of life from God — nothingness without them.

Varied forms of life are spoken of by prophet, psalmist, and apostle; and these varieties of expression should help us to clearer apprehension of it. Its sustaining qualities are portrayed as the "bread of life," to feed, fill, and satisfy; the "water of life," to refresh, to purify. The alluring beauty of "a fountain of life" creates a mental picture of ever-bubbling freshness and joy; while to read of walking by the "river of water of life" suggests so sweet a vision that we take, unawares, a few steps of peace on celestial ground, hearing the pure murmur of a stream whose unsullied waters could only wind through Paradise. And may not these steps foreshadow that "path of life" upon which we shall eventually walk with firm and undoubting tread? Our text implies that we exist only because our Creator infuses His life into us, leaving no needs or capacities beyond His endowments.

Christ says, "God is a spirit: and they that worship him must worship him in spirit." Like must impart like; like must apprehend like. All these forms of life, then, must be spiritual. The food, the drink, the springing fountain, the peaceful river, are symbols of God's bestowments to us. Filled with this conviction, Job exclaims, "The Spirit of God hath made me." He recognizes his true source, and that he has no real being apart from the spiritual one; then, as though uplifted by a sense of possession of this imparted life, he adds, "and the breath of the Almighty hath given me life." We think of breath as inspiration, the motive

power that infuses inert matter and makes it express all action and energy.

How strange the perverseness in man that makes him deny this wonderful inspiration of his life, and claim that it is his own! He fights desperately to assert a separate claim of self, to establish a code of laws for the body all at variance with the gentle harmonies of Spirit. He holds off his God for times of terror or peril, when the self-made laws fail to uphold him, and the divine spark responds to the first recognition given it. Then, perhaps for the first time, he realizes what a poor, smothered existence he has clung to, and, if wise, he turns wholly to seek the Divine which *dwells* with man as well as preserves him. He learns that indeed, as Isaiah says, "A deceived heart hath turned him aside," and he must diligently deny the erring mortal beliefs, and ponder the words of Christ, "Ye shall be perfect, even as your Father in heaven is perfect." God announces Himself as our inspiration, our background, our foreground, our all-in-all. Let us turn from the misleading voice of self and be still, like a placid pool waiting to manifest heavenly reflections.

Deep in every heart lies, though unacknowledged, this image of perfection, the response to the Maker. The most faithless and unbelieving man, whose likeness to his God is blurred and overlaid, yet knows what God is *not*. Ask him if God is feeble or sick, and he is shocked at so impossible a conception. You have touched a vital instinct that cannot be extinguished, however covered over. Following the old simile — the crystal imbedded in the rock will own its likeness to the star when the rushing avalanche rends open its hiding place.

The children of earthly parents rejoice to bear the father's name. The children of God hide their royal lineage, and refuse to own it, though in His book of life He exhorts them by entreaties and promises to acknowledge Him. Finally He sends His Son to say, "*I am the Life*;" the Son, who, being perfect in the image of the Father, became our everlasting pattern, calling Himself an elder brother, and promising a crown of life to those who follow Him. M. E.

ON THE FOUNDATION.

IN Christ all men are brethren. The phrase has become a commonplace before its meaning has been grasped. For our relationship one to another does not depend on any remote descent; it is not periled by any possible discovery as to the origin or antiquity of man; it is not bound by the conditions of outward life; it is not measured by the course of days or years; it is not closed by death. The brotherhood of men, seen in Christ, is a question not of genealogy, but of being. It rests upon the present and abiding Fatherhood of God, who in His Son has taken our common nature to Himself. We may acknowledge this God-made kinship, or we may neglect it; but none the less we are all not only brethren in constitution, brethren in death, but brethren in Christ, brethren for evermore.

Such a conception of human brotherhood is widely different from the conception which men have framed for themselves out of connections of blood or interest, of contiguity or feeling. And if we can once grasp it through the teaching of the Holy Spirit, it cannot be inoperative.

Such a conception transforms, not the conditions, but the meaning of life. It stirs us to spread the power of a spiritual civilization, for it is our own cause; it supports us in personal failure, for others supply our wants. It prepares the perception of a harmony between man and the world by emphasizing the divine element in man made in the image of the Creator.

According as its influence prevails, all life becomes an energy of fellowship, of fellowship with God, and of fellowship with men in God; with men, not as chosen by any capricious or personal rule, but with men simply as men.

In this way the spirit of brotherhood quickens the spirit of sonship. The love which goes out from us comes back to us multiplied a thousandfold.

As we rejoice to acknowledge one towards the other an irredeemable debt of service, our strength will grow to meet each fuller acknowledgment of duty. As we rejoice to bring

up the thought of Him who *is not ashamed to call us brethren* in our intercourse with those most unlike ourselves, our vision of life will be widened. As we rejoice to follow Him, even through the desolations of sin and selfishness, we shall draw light and warmth from His glorious Presence, though our own vision is clouded, and our own hearts grow chill. Bitter experience teaches us how grievously we need the help of this thought of brotherhood, of the brotherhood of brethren in Christ. We can all see in the retrospect of our lives—in the retrospect of the last year or of the last week—what hasty judgments, what ungenerous words, what ill-advised plans, would have been avoided if we could have realized at the crisis of decision the eternal bond which underlies our personal differences; if we could have looked forward to the eternal issues which flow from the circumstances of our ordinary intercourse. We can all see with what access of devotion we should have labored for the fallen, for the ignorant, for the absent, if we had regarded them in the moments of our depression or weariness as children of our Father, inseparable from ourselves. We can all see how our prayers and confessions and thanksgivings would have gained in intensity and meaning if we had felt that the daily record of human sorrows and crimes and labors is not merely a satisfaction of idle curiosity, but a revelation of the movement of a life which reaches every one of us in its glory and in its shame. In that case an energy of infinite power would have been kindled by the light of infinite trust.

The strength of the conflict in the midst of which we find ourselves comes to us from without, from the Spirit of the Son of Man, and therefore we can prevail in spite of our own weakness. The ambitious restlessness of merit is banished forever. In its place comes the confident humility of faith.

Canon Westcott.

KEEP thy thoughts with all diligence, for out of pure thoughts are the issues of life.

REJOICING ON THE WAY.

How glad it makes us — after groping years in ignorance of our glorious inheritance, the Sonship with the Father, having eyes, and seeing not — to be brought into the understanding that we are made in the image and likeness of God; that as we become as little children we so resemble Him that others see the resemblance, and know by certain characteristics that we are branches of the same vine, and that we have been educated in the household of the Most High. Our Father's titles are: The I Am, All in All, Beginning and End, Jehovah, The One Altogether Lovely, and many others, suiting the needs of all His children. When a child of God begins to understand that he is a sinner because he is denying his sonship with the infinite Father, it becomes first a feeling of bewilderment; then a selfish pity for himself, that he has been so long out of the bliss of communion with his Father; lastly, comes the sorrow that the Father has not received the first-fruits of his labors.

How one thinks, and wonders, and is sorry, that what we call life has been so deformed for us through wrong teaching! Who dared at first to deny our birthright, and teach men so? Who dared to invent the story of the fall of the sons of God, and allowed the story to gather and grow until we believe ourselves covered with revolting disease, — deformed, blind, deaf, blots on God's landscape? Ah, the denial — even at this late day! By turning our faces heavenward, this disgusting spectacle disappears. It is the "get behind me, Satan."

The Jews did not believe Jesus Christ was the Anointed of God, neither have we any more; because if we had, we should believe what he said and did, when he told us we could do greater things than he, because he was going to the Father. Christ taught us that sin and sickness could have no dominion and death no victory; that we are now under the law of Grace, Love, Truth. Sin and sickness are the results of selfishness, sensuality. You who do not believe this statement, ponder it well, and see if your own

thoughts do not prove it in every case. Our normal condition is harmony. We are harmoniously poised. How can disease enter what is perfectly poised — selfishness into boundless, eternal Love? Death is surrender of the physical to the mental, which is Life.

The hidden sense of the Scriptures is likened to “a lovely woman concealed in her palace, who, when her friend and beloved passes by, opens for a moment a secret window, and is seen by him alone, and then withdraws herself for a long time; so the doctrine only shows itself to him who is devoted to her with body and soul, and then only by degrees.” In the earlier time the wise were intrusted with, or took the responsibility of instructing in, the mysteries of God, and a sorry affair they made of it. In the time of Jesus the Christ, the Truth, the Word was revealed to the simple, and it has been a joy to many. The world is weary and worn with the unsatisfactory doctrines taught, and it desires something satisfying.

“Come and drink of the Water of Life.” Living is to be joyous, peaceful, satisfied, soothed; made meet for the Master’s use.

A. B. M.

FATHER! the sweetest, dearest name

That men or angels know!

Fountain of life, that had no fount

From which itself could flow!

All fathers learn their craft from Thee;

All loves are shadows cast

From the beautiful, eternal hills

Of Thine unbeginning past.— *Faber.*

So others shall

Take patience, labor, to their heart and hand,

From thy heart, and thy hand, and thy brave cheer,

And God’s grace fructify through thee to all.

The least flower, with a brimming cup may stand,

And share its dew-drop with another near.

Mrs. E. B. Browning.

ST. AUGUSTINE'S GOD.

"THE Meditations of St. Augustine," translated by Geo. Stanhope, D.D., has the following on page 32:

"I believe in and heartily pray to Thee, great King of heaven and earth; I acknowledge Father, Son, and Holy Ghost; three persons, but one essence; the true Almighty God, of one uncompounded, incorporeal, invisible, unincircumscribed being: in whom there is nothing higher or lower, greater or less, but perfect and equal all; great without quantity, good without quality, eternal without time, life without death, strength without weakness, truth without falsehood, omnipresent without space, filling all things and places without extension, passing everywhere without motion, abiding everywhere without confinement, communicating to all Thy creatures without diminishing Thy own fulness, governing all things without labor; without beginning, and yet giving beginning to all; making all things mutable, and yet unchangeable Thyself; infinite in greatness, unbounded in power, of goodness indefectible, of wisdom incomprehensible, wonderful in Thy counsels, just in Thy judgments, unsearchable in Thy thoughts, true in all Thy words, holy in all Thy works, abundant in mercies, longsuffering towards sinners, compassionate to all that repent; always the same, without mixture or defilement, alloy or accidents; eternal, immortal, unchangeable. Thy will alters not, thy justice is not biassed, Thy mind is not disturbed by griefs, or pleasures, or passions: with Thee nothing is forgotten, nothing which was once lost called to remembrance again: but all things past or future are ever present to Thy capacious mind: whose duration neither begun in time, nor increases by length of time, nor shall it ever end, but Thou livest before, and in, and after all ages. Thy glory is eternal, Thy power supreme, Thy kingdom everlasting, and world without end. *Amen.*"

It is said, that he who is content to find all his satisfaction in God, hath enough; and this is true.

Theologia Germanica.

TRUST.

"WHILE he thus spake, there came a cloud, and overshadowed them, and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son : hear him."

ALTHOUGH, strictly speaking, this passage belongs to the Transfiguration, it may be used as if it stood alone and not rob it of its beauty which it has in its proper place.

Jesus has been, and will be, Teacher for centuries ; and his words should have as much weight and meaning for us as for those who were with him while he lived his earth life. We can say he is speaking to us at any time when Truth is particularly vivid to us. And how often it is that, when Truth seems the most clear, and we are enjoying a consciousness of his presence, a cloud suddenly seems to come over us and steal away a little at least of our sunshine. We have a dim, unconscious feeling of fear ; fear, perhaps, that the sunshine was only a dream, a fancy ; that we have been mistaken in trusting to the unseen power.

And the little speck of doubt, hardly discernible at first, rapidly increases in size, until the whole horizon is covered and tinted with at first doubt, and it is afterwards changed to fear. And like the disciples, we are overshadowed by it.

Then for a time, doubt and fear reign. When the door has been opened to these intruders, they quickly multiply and do their worst, until it seems as if all the strength, courage, and faith that we had been sure of were leaving us, making us more desolate because we had been so conscious of Divine Love. We had had so many proofs, been so sure that our faith was on a firm foundation ; and now a cloud has come that has darkened the bright prospect. But is our faith so weak that it will fall to the ground at the first struggle ? Let us hope not !

This is a trial of our faith ; and unless it can stand the test of a little darkness and discouragement it can hardly deserve its name. Now is the time to put in practice what we had been blessed with when the sun was shining. Think how calmly, serenely, we rested on the strong arm of love

and felt the Divine Presence beautifying all nature, making the heart sing with gladness! The little trials and hardships seemed indeed small, and hardly worthy a second thought, while we trusted in God's strength. And we do not wonder Peter said it was well for them to witness their Lord's Transfiguration. Have we not seen him transfigured and transfiguring all the earth at times?

We should not be utterly cast down by the seeming loss of light. Holding firmly to what we have known of God will bring us once more to a consciousness that God has not forsaken us, nor allowed us to drift from Him. And from the cloud and darkness will come God's voice to again reassure us He is with us. The clouds will soon break, letting in a flood of sunshine and love; once more all nature will blossom with gladness.

It was from the same cloud that had overshadowed them, and caused them to fall in fear, that they heard the voice. It is after the doubt and fear has cleared away that we learn the lesson. And then the cloud which caused us the pain and suffering is conquered, and in its place rests a nearer, clearer, and more peaceful certainty that God exists, and does not leave us.

Now that the cloud has lifted, and the sky is full of sunshine, how free and happy we are! Life has again become worth living, and our heart goes out in love for our brothers and sisters who may seem less fortunate than we. The trials and struggles of the dark night are gradually fading from our memory; we are open to God's love, conscious of his presence, even more so than before the cloud came. We become more sure, our foundation more firm, the cloud has not harmed us. And we find ourselves almost wondering that we should have been so timid and cast down.

How fresh, bright, and beautiful the fields and forests are, after a summer shower! And yet how fearfully the winds blew and raged only a short time before! Now all is calm and peaceful, even joyous, as if thanking the kind Father for his love and care.

E. S. C.

UPON DAILY FAULTS.

"Selections from Fénelon," published by Roberts Bros.

WHEN we perceive an inclination to do wrong, before we have committed a fault, we must abstain from it; but, after we have committed it, we must courageously endure the humiliation which follows. When we perceive the fault before we commit it, we must beware of resisting the Spirit of God which is warning us of danger, and which may, if we neglect it, be silenced within us, and which will in time leave us if we do not yield to it. The faults of precipitation or of frailty are nothing in comparison with those which render us deaf to this voice of the Holy Spirit which is beginning to speak in the bottom of our hearts.

Those faults which we do not perceive till after they are committed will not be cured by inquietude and vexation with ourselves; on the contrary, this fretfulness is only the impatience of pride at its own downfall. The only use, then, to be made of such errors, is to submit quietly to the humiliation they bring; for it is not humble to resist being humbled. We must condemn our faults, lament them, repent of them, without seeking any palliation or excuse, viewing ourselves as in the presence of God, with all our imperfections upon our heads, and without any feeling of bitterness or discouragement, meekly improving our disgrace.

Very often, what we would offer to God is not what He calls upon us to relinquish. What He demands of us is often what we most cherish; it is the Isaac of our hearts, this only son, this well-beloved, which He commands us to resign; it is His will that we should yield up all that is most dear, and short of this obedience we have no repose. "Who is he that hath resisted the Almighty, and been at peace?" Do you desire the blessing of God upon your efforts? Give up everything to Him, and the God of peace will be with you. What consolation, what liberty, what strength, what enlargement of heart, what growth in grace, when the love of ourselves is no longer between us and our Creator, and we have made without hesitation the last sacrifice!

Never let us be discouraged with ourselves; it is not when we are conscious of our faults that we are the most wicked; on the contrary, we are less so. We see by a brighter light; and let us remember, for our consolation, that we never perceive our sins till we begin to cure them. We must neither flatter nor be impatient with ourselves in the correction of our faults. Despondency is not a state of humility; on the contrary, it is the vexation and despair of a cowardly pride. Nothing is worse. Whether we stumble or whether we fall, we must only think of rising again, and going on in our course. Our faults may be useful to us, if they cure us of a vain confidence in ourselves, and do not deprive us of an humble and salutary confidence in God. God never makes us feel our weaknesses but that we may be led to seek strength from Him. What is involuntary should not trouble us; but the great thing is, never to act against the light within us, and to desire to follow where God would lead us.

CHILD'S SCIENCE PRAYER.

As I lie down to sleep I feel safe, for I know God is all Life, I cannot die; God is all Health, I cannot be sick; God is all Strength, I cannot be weak; God is all Peace, I cannot worry. I think this for mamma and papa and all the rest; and hope they will know it too. In the name of Jesus Christ. Amen.

OUR regrets are our insincere prayers. We come unwisely to those who mourn when we sit down and weep with them for their consolation, instead of imparting to them truth, and putting them once more in possession of happiness which Truth alone can bestow. Truth is "the oil of joy for mourning, the garment of praise for the spirit of heaviness."

A. C.

RENDING THE VAIL.

"But their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the Old Testament: which vail is done away in Christ."—2 Cor. iii. 14.

IN the pursuit and attainment of the scientific Christianity which is so much desired at the present time, the above quotation is helpful because revealing how the old Mosaic laws were done away by the work accomplished by Jesus for the uplifting of mankind.

The constant craving for a closer communion with the Divine Principle of creation compels the earnest worker to throw aside the vail by which false teaching has endeavored to hide the spiritual universe and man.

When an individual seeks correct understanding, honesty of purpose must be the foundation of all thought and action; for the highest state of man consists in his purity as a moral being, and in the habitual culture and full operation of those principles by which he looks forth to better scenes and more perfect manhood. Among these are desires and longings which naught in earthly science can satisfy, which soar beyond the sphere of the things of sense, and find no object worthy of their capacities until, in humble adoration, they rest in the contemplation of God.

Truths then burst upon the mind in a progressive series, each presenting symbols of new and mightier import. The most aspiring understanding, awed by the view, feels the inadequacy of its utmost powers; yet the mind of the humbler inquirer gains strength as it advances.

There is now felt in a peculiar manner the influence of that healthy condition of the moral feelings which leads a man not to be afraid of the truth. This condition presents a subject of intense interest to every one who would study his own mental condition as an intellectual being. In each individual instance it may be traced to a particular course of thought and of conduct by which the mind was more and more intrenched in truth and virtue. In this progress each single step was felt to be a voluntary act; but the influence

of the whole, after a certain period, is to bring the man into the perfect image and likeness of God.

Having acquired an open channel of communication with the Infinite, all the former obstructions are forgotten, the vail becomes rent in twain, and it can truly be said to be done away in Christ. Such a man contemplates his relations to other men, and questions himself rigidly regarding the duties which belong to his situation and his own observance of them. He contemplates others with a true individual interest, enters into their wants and feelings, and seeks to relieve them from all distresses. In all his relations, whether of justice, benevolence, or friendship, he acts not from mere incidental impulse, but upon clear and steady principles. In this course of action many may go along with him when the requirements of the individual case are pointed out and impressed upon them; but that in which the mass of mankind are wanting is the state of mental activity, which easily contemplates man's various duties and relations, and thus finds his way to the line of conduct appropriate to the importance of each.

The sound exercise of the understanding, therefore, is closely connected with the important habit of looking within, or of rigidly investigating our intellectual and moral condition. It leads us to review our conduct, with its principles and motives, and to compare the whole with the great standards of truth and rectitude.

This investigation is the part of every wise man. Without it, an individual may make the greatest attainments in natural science, may learn to measure the earth, and to trace the course of the stars, while he is entirely wanting in that higher department, the knowledge of himself. To approach this position a man must be honest with himself, that he may also become honest towards God.

W. J.

THE BOSTON CHRISTIAN SCIENTIST,

PUBLISHED BY THE
BOSTON CHRISTIAN SCIENCE SOCIETY,
BOSTON, MASS.

VOL. I. No. 2.

FEB., 1889.

SUBSCRIBERS.

THE BOSTON CHRISTIAN SCIENTIST has been seen; it has shown its face. These first two numbers are an indication of what shall be. When strangers first meet, there is an undefined and intangible perception in each of what the other really is; and it is so with THE SCIENTIST. It has made its bow, and its first impression. We rejoice because so many are pleased with it. We make no promises for its future, because promises are impossible; but we hope to improve with age and experience. We do not believe in growing old, but in growing better—in presenting less and less manifestation of error.

There is another side to this. We want subscribers, and a great many of them. This is not so selfish a consideration on our part as it may seem at first. It is true, just as it appears, that THE SCIENTIST has no other source of income, and that it must have subscribers to live. Therefore, we ask all who wish for its continuance to subscribe, and to solicit subscriptions from their friends also. This is not entirely selfish in us, even if it does look so. If you like THE SCIENTIST, the continuation of its visits to you will enhance your own pleasure, and conduce to your own benefit. For us to desire this, is not selfish; though we willingly admit that such a result would contribute greatly to our own enjoyment.

Then, again, THE SCIENTIST was not started with the thought or expectation of pecuniary or personal gain on the part of any one concerned in it. The sole hope was that it might prove to be another means for spreading the truth, and for opening ears and eyes to its glories. This, surely, is not selfishness. It is one way of complying with the command of Jesus: "Go ye into all the world, and preach the gospel."

For these reasons we ask all who like THE SCIENTIST to subscribe, and to act as agents for the solicitation of subscribers. Send us the subscriptions and the money, and we will use it to the best of our ability in making the magazine more worthy and efficient.

HOW WE WERE RECEIVED.

ONE of the first to receive a copy of the SCIENTIST looked well at the cover, and remarked, "Neat but not gaudy ; blue granite ! Well, granite represents solidity and strength, and blue is the symbol of fidelity and safety. All is right when the blue light is hung out." Another said, "Firmness and loyalty." As far as we have yet heard, the inside is very satisfactory to all. It was our intention to have a cover a little more elaborate, though not much so ; but as the opinion of the majority seemed to be in favor of a very plain and unpretending outside, with a name in letters that either a child could read or "he who runs," it was decided to direct our efforts to the inside, and pay our chief attention there, so that it might not be said, "appearances often deceive."

Our first letter in response to the receipt of a copy of the SCIENTIST speaks of our magazine as being "creditable, and good in appearance, matter, and dignity."

Letters in answer to our request for exchange are hearty and forcible in their expressions of good-will and kindness. One says, "Shall be glad to help THE BOSTON CHRISTIAN SCIENTIST in every good word and work ; there is plenty of room for you, but no room for anything but love ; go ahead and prosper." Another writes, "Am always glad to meet anything which has the true ring of Christian Science about it." And another, "I wish you God speed ; there cannot be too many to preach the true gospel." These make us feel as we do on getting into a crowded car, when every eye is turned toward the door, and all move up and make room for us.

THANKS.

WE thank our kind friends everywhere for their generous and appreciative reception of the SCIENTIST. We thank the few who knew of our intentions and, before the magazine was ushered into existence, bid us God speed in our efforts. We thank all of that greater number who knew nothing of our plans until they saw our initial copy, but have welcomed it with manifestations of pleasure. We thank those who like the SCIENTIST so well that they have sent us their subscriptions, thereby giving us that material aid without which we cannot continue to make our appearance from month to month. We shall strive to give words of truth and soberness which shall be helps on the pathway which leads to that goal which is the birthright of every one whom our Father created in his own likeness and image. We thank all those others who have been pleased with the SCIENTIST and have said so to their friends and neighbors. We know that there are many such who, though they have not seen fit to become subscribers, have been cheered by its advent and have expressed pleasure and satisfaction because of its characteristics. Such are our friends none the less than others, and we thank them. We thank every one who has seen the SCIENTIST and has found in it any help or assistance of any kind, and felt better for its presence, even though that one has spoken no audible word. They are our friends, and we are thankful for their friendship. The pleasant, kindly, appreciative greeting which has met the SCIENTIST from all directions is very encouraging. All are our friends. We thank them all.

QUESTIONS pertaining to a higher understanding of Truth, and which have for their object the common good and benefit of all readers alike, to the end that all may know the truth and be set free, will be willingly entertained by this magazine, and answered as best they can be in our columns. Reasonable questions of a different sort will be answered by letter by the manager. Send along your questions.

THE BOSTON CHRISTIAN SCIENTIST.

VOL. I. No. 3.

MAR., 1889.

CHRISTIAN SCIENCE.

IN the preceding articles the following points were maintained :

1. God is all, and God is spirit ; therefore
 2. All that is, is spirit ; and
 3. Spirit is not matter ; therefore
 4. There is no matter.
 5. God is all, and God is good ; therefore
 6. All that is, is good ; and consequently
 7. There is no evil.
-

Revelation says that God made man in His own likeness and image, and Christian Science takes this to be as nearly accurate as the statement can be made to human understanding. Some reverse this language, and base their conclusions concerning God upon what they think they see in man, but Christian Scientists reason from the known of God concerning the real in man. God is, as a necessity of his infinity, without form. Therefore, this form of man is unreal, and only an illusion ; and this agrees with the next proposition. We are taught by revelation and reason that God is incorporeal and immaterial ; therefore, man, his image, must be so. Consequently, this apparent corporeal and material in man must be unreal. God is Spirit, and, therefore, as man was created in his likeness, man is spiritual. This is in exact accord with the preceding declaration that matter does not exist. Although it sweeps away the sensuous and mortal of humanity, yet nothing is lost, because it leaves all that is real and eternal. What appears to be lost is only that which many forms of modern thought teach is a clog and a hindrance to our development on the true lines of progress, that

which must be cast off in order to attain to perfection, and which is lost only through death. The Christian Scientist, working on precisely the same plan but ahead of his brother, says that this mortal and material part is now utterly unreal and non-existent, and that in just so far as we can understand and realize its unreality, do we advance even here in this phase of our life toward that period of perfect freedom and happiness which others look for only beyond the grave.

In illustration and elucidation of this relationship of man to God, the Christian Scientist likens man to a reflection of God, as a rose may be reflected in a mirror; and as with properly arranged mirrors we may have a vast number of reflections of a single rose, each reflection varying in some degree from every other, so mankind is only a reflection of the infinite God. As, in the comparison, the rose is but one with many reflections, so God is but one, and man, individually and collectively, is His reflection. Another illustration of this relationship may be expressed by saying that man is God's idea. Herein is an elucidation of the statement that God is all, though man seems to exist separate from Him. The thinker's idea is a part of himself. He expresses his idea, and it remains a part of himself just as much as before; yet it has gone out from himself, and has an independent existence by itself in the minds of others. Nevertheless, it is recognized by them as of the thinker, though at the same time separate from him through his expression of it; and with all this there is only one, and that one is the thinker. Jesus told Nicodemus that "no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven," and very frequently He claimed to be one with the Father, in the Father, and the Father in him. On the material basis all this is impossible; but as the immaterial idea of God, it is both possible and clear. Any possible illustration is, however, only illustrative and fragmentary, and cannot be a statement of the exact fact, much less of the whole fact. We can never fully illustrate infinity with anything finite. These things are beyond the material understanding, and can be comprehended only as we come into knowledge of the

spiritual. A perfect knowledge of truth can come only from perfect spirituality, and that will be attained only with the perfect realization of the non-existence of the material. Between the intellectual acceptance of a declaration as true, and a spiritual realization of it, there is a vast difference.

Here we arrive at another position of Christian Science, based on the former proposition that there is no matter, but all is mind or spirit. Then all true healing must be through mind, or mind healing. That was the way Jesus healed. He spoke the Word, and it was done. Spirit accomplished it all. He neither used nor recommended the use of drugs, or any material supposed to possess curative properties. Nor did he ever claim that the power thus manifested was limited to himself. The Word which created all, when properly understood, is sufficient for all. Every time he sent out his disciples, he commanded them both to heal the sick and to preach the gospel. He himself did both as his example for his followers; and expressly and repeatedly declared in many varying phrases, notably at the last supper: "He that believeth on me, the works that I do shall he do also;" and at the interview that was terminated by his ascension, he said, "These signs (healing, etc.) shall follow them that believe." These examples, commands, and promises are not in any case restricted to his immediate disciples, nor to his hearers, nor to that age, but are to all them that believe. Believing is the only restriction of the promise, and he asked every one to believe. His gospel was indeed to be salvation from sin, and his freedom was to be freedom from sin; but both were to be complete. We are taught throughout revelation that sickness and death are part of the penalty for sin, and his salvation and freedom could not be complete unless it saves and frees from all. But his salvation is to the uttermost, unto all that come unto him, so that even the last enemy, death, shall be destroyed. Notice, too, that the promise is not that death shall destroy all, and through triumph have no more to do, but it is that death itself shall be destroyed. If the destruction of death were a part of his work, then surely it was a part of his work, and is also a part of the

work of those who believe on him, to overcome sickness, which leads to death.

His healing first attracted attention to Jesus, and gave him an audience for his teaching, and healing does the same for Christian Science. Great importance is usually given to it; but to heal was not the only command of the Master, and joy in the relief of suffering is only one of the many blessings bestowed by belief in him. Those who have been the instruments of healing by the application of Truth understand that it amounts to a demonstration of the Divine Principle, just as the astronomer and the geometrician know that the truth of their propositions is demonstrated by their own practical application of them. But it is claimed that Christian Science does not cure all. Neither did the immediate disciples of Jesus in his own day and presence, and he told them it was because of their lack of faith. So it is to-day. As the understanding is enlarged, and as that faith comes which follows understanding, then will healing by Christian Scientists be more universal, and the two will go hand in hand, each increasing the other, until the prediction of the destruction of death shall be fulfilled.

There are essential differences between Christian Science and either faith cure or mind cure, but it is not within the scope of this article to explain them. It is not unusual to class all three together as one, nor is it unusual for either of the others to claim the first name, but no Christian Scientist ever claimed either of the other names. The differences between Christian Science and theosophy, mysticism, or occultism are yet greater; and to all forms of mesmerism, animal magnetism and spiritualism, it is diametrically and unalterably opposed, because each of them is contrary to its Principle. Neither are all those who claim the name worthy of it. There are pretenders to all forms of truth. *A. M. Crane.*

“FOR of the soul the body form doth take,
For soul is form, and doth the body make.”

EXPRESSING CHRIST.

PRACTICAL, not technical, Christianity is required in the present age. We all talk better than we exemplify in deeds. In a degree that is right if we continue to strive for Truth's high mark ; but we must not neglect to point demonstration lessons along the way, that those who are running may read spiritual signs of progress for their advancement as well as our own. Written or oral speech amounts to nothing but so many words unless the individual is expounding a problem which he has satisfactorily solved through his own experience, and is stating conclusively that which he understands.

While we are discussing abstractions we are possibly leading others from the simple truth, and wandering in labyrinthian paths of error ourselves. The different terms of Deity would not matter did we but express Him in our thoughts. That God is Love seems a simple statement ; but if one has no higher realization of what love is save in that he feels for himself, he is farther from God than most babblers. Reason in the abstract may become aberration ; reason in the concrete should be the wisdom of God declaring itself, else it is nothing. Mortal mind has credited animals with instinct, and man with a wider range of comprehensive error. Without doubt the cave-dwellers reasoned together, and their descendants pitched their tents, and later have become possessors of fine mansions ; and the refining, developing processes of mortal thought have gone steadily on.

We may all argue from different stand-points of error, and after going over a given circle to our own satisfaction, perhaps, each return to his original starting-point, all in justification of a theory. The still small voice is heard refuting all our previous reasoning. We no longer puzzle ourselves over the creation of Adam ; for we hear, "Be ye perfect, even as your Father in heaven is perfect." In beholding the possibility it becomes an imperative command to us. In order to obey we must express goodness, and we

cannot unless we are governed by Good. We cannot, then, divide our sense of power between the omnipotence of God and lesser things.

We never have to pass through the same waters twice, or over the same ground again in our onward journeying. If we have faith the waters are divided for us; and if we had courage to invoke the chariot of fire, and the willingness and purity of thought requisite, it would be ours to command. Being tired of performing duties here is no qualification for those of higher import; and the one who thinks he is ready for heaven because of that weariness needs to arouse himself from the lethargy of sense, and so feel in doing it the quickening of Spirit, and a realization of heaven being here in our very midst. It is true that we may become very weary of what the world can offer us in its self-absorption, even to its friendships and the reaction of its intensest loves; but there can be no vacuum felt if, in displacing the world, heavenly visitants enter in to occupy. Spiritual possessions never pall upon us; what we possess in Christ never becomes as Dead Sea fruitage.

It should be as easy to analyze our own motives as another's, but to spend one's days in deploring a past is sinful. We can best show our utter condemnation for our own misdeeds by striving for present healthy, perfect action, and our scorn of sin by realizing for men and women the attributes of Deity, being careful when error seems to present itself, intelligently and with force, in ourselves or others, to deny its claim by immediately seeking its opposite in Truth. "But man is not perfect," we are told daily, and a storm of argument may assail us if we insist that he is. There is no blasphemy in the assertion that a perfect Creator established a perfect creation, and gave to it endurance and permanence forever. Accrediting to God the distorted, perverted mechanism of sense is where the mistake comes in.

In trying to deceive ourselves lies our greatest danger. To be conscious only of good in ourselves and others should be our highest endeavor; not that we should be blind or indifferent to error, thus sanctioning it through our negative

attitude of thought, but we should then declare so quickly for Truth's opposite, that the negation would fade out into utter extinction, and God's image be reflected instead. Evil is never good, and is the image and likeness of nothing; Good is absolute, and reflects the perfect man. For us to assert that evil dominates another is to give it dominion over ourselves; and yet, with all our striving, we do that every day. To entertain charity and loving-kindness for all is more easily preached than performed. We are rarely surprised over the degree of wickedness manifested, but a demonstration of good excites wonder with the majority; and man expressing Divine Intelligence, after, perhaps, surrendering that to the book-lore of ologies and isms, practically says it is a superstition to believe that God will heal men as He did in the days when our Master walked here below, thus denying our dear Lord's mission and limiting Omnipotence.

And so reason runs riot. Some want Christian healing made so simple that each individual can come in and be healed of his aches and pains, and go on his selfish way again, skirmishing and foraging after guerilla fashion along imaginary lines which mortal mind has sought to establish between good and evil, as he is inclined, but without giving up anything that pertains to his own selfish desires. People listen to the letter but are not healed, and lo, it is nothing to them! Holiness is a mystery, hedged within and without, as it seems to them; and while it knocks at their very doors they cannot bid it enter. It must wait a more convenient season. And what is the letter but our means of communication one with another? With it we are constantly defining what Spirit is to us, and without Spirit it would be as dead as any other belief, — a husk without a kernel. It must be the language of Soul, the tongue of fire which purifies and makes man the image and likeness of God.

We need not be silent save when we are seeking to hush mortal sense. God needs no defence and no explanation only as He expresses Himself through us; but it would be a supererogation to think that any individual alone expressed

Him entirely; and we can all learn of each other. Strong, loving rebukes will not hurt us. In pedigree and family we are all equal, since Jesus Christ is our Elder Brother, and God is our Father; and of what may seem a lowly, untutored creature we may learn of Truth what the most gifted *savant* could not teach us. We have no right, and should have no desire, to become censors for humanity. We can all fit into our place in the harmonious whole; and if it does not give us a niche in the temple of fame, it does a mansion in our Father's house. We can do so much that we need not mourn over its seeming so little. Let us be willing to serve as guide-posts to heavenly places, and see to it that we are not stumbling-blocks to the feet of any. *H. C. S.*

HE THAT IS JOINED TO THE LORD IS ONE SPIRIT.

IN the realization of the *immediate* Presence of the Word there must be the feeling of unspeakable awe, in the sense of being One with It, and in the thought that He is operative in one, for the benediction of others. *Then*, as I understand it, we are beginning to realize our true Personality (Individuality) in the wondrous Christ-Consciousness. It transcends words, but it opens Heaven; that is, to me, the "opening of the Heavens," and the outflow or inflow is all Power and Joy of One-ness with the Author of our Being, qualifying us as comforters to all our fellow-creatures. "It shall be in him a well of living water springing up into Eternal Life;" this is consciousness of One-ness with the Source of all life; and "out of him shall flow rivers of living water;" this is the transporting delight of being Godlike, life-giving, to others. It surpasses all we could have anticipated — that weak, ignorant nothingness passing away to give place to that which is operative for highest Comfort to all! It brings with it the awe of the Seraphim, who cover their faces with their wings in the rapture of intimate knowledge expressed in the unwearied ministries of Love.

Letters from a Mystic of the Present Day.

AN OPEN THOUGHT.

Continued from the January Number.

THERE are many lessons to be learned by willing hearts from the suggestion that we are open thoughts to God. We traced the years back to the little child, to find the spontaneous love that establishes an undoubting relation with the Father. A child aspires as naturally as it breathes; 'tis of course that all is good; he lives for a time in his native element, and it is the kingdom of heaven. This is in the time before fears and doubts and magnetism of mortal thoughts have dulled the natural perception of entire good. The happy child, among the flowers, finds the bliss of love in the sudden comprehension that the Maker of the flower is his Maker too; and so he makes the flower the symbol of himself, since the budding heart bursts into fragrance and open beauty in recognition of the Divine touch. This innocent delight in the beauty of God's works carries the little one into the perception of sharing the same ineffable power, and brings him very near to being, as Christ was, sinless. In Jesus Christ alone we see the preservation of constant open communion with God. His childhood is spoken of by Bushnell as a "celestial childhood," and he retained through youth and manhood the same traits of purity and openness to his Father. His answer to his disciples is, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."

Why, then, does the almost-perfect child, in possession of the blissful tie that binds him to his Maker, wander away from his holy connection? Imagine him retaining through advancing years a constant sense of this holding love. He will learn more fully every day that good only reflects good; he can have no belief in pain and disease; for he remains in conscious reception of good from the Parent of his life, and that current is ever strong and pure and sustaining. All harmony continues to uphold him and enfold him; his creed is to honor his Maker by manifesting His likeness truthfully; and perfect good is, to him, perfect health and wholeness in

every expression of his being. Find so rare a thing as a child untrammelled by the fears and anxieties of parents or guardians, and you will see him pursuing his play in the July sun or the December frost, with no perception of hurt from either. The thoughts of happy play engross him, and the little body is the servant of good. The sweet trusts of such a child are all fulfilled. Is not this proof that there is an essential need of holding to a *perennial* childhood, as it were, keeping always fresh these convictions of ever-present and everlasting good that held us in joy and peace in the early years of innocence?

God's chosen people were called the *children* of Israel, and throughout the Bible this is the endearing name most often given to express the relation between God and man.

Does not this betoken that it is *the* relation to be preserved and possessed in its whole essence? Where could then come in the cramping laws of man, asserting that he is grown-up, and so may cast off the supremacy of the Father? The laws of man ordain that all infirmities must prevail; that disease in every form shall pour poison into the thoughts of all, and scare them from their spiritual poise in God; and they proclaim that old age must totter, and become imbecile, instead of bestowing the lessons of experience upon the young. Emerson says:

Whilst we converse with what is above us, we do not grow old, but grow young. Infancy, youth, receptive, aspiring, with religious eye looking upward, counts itself nothing, and abandons itself to the instruction flowing from all sides. But the man and woman of seventy assume to know all; they have outlived their hope; they renounce aspiration, accept the actual for the necessary, and talk down to the young. Let them then become organs of the Holy Ghost; let them be lovers; let them behold truth; and their eyes are uplifted, their wrinkles smoothed, they are perfumed again with hope and power. This old age ought not to creep on a human mind. In nature, every moment is new; the past is always swallowed and forgotten; the coming only is sacred. Nothing is secure but life, transition, the energizing spirit.

The type of an open thought is found, then, in the innocent receptiveness of a child; the shutting comes as the mortal voices prevail over the Divine. Alas! the perfect,

the good, grow dim when the human flood rushes in and obscures the truth of the spiritual with a seemingly real dream of mortal imperfection. Where lies restoration but in turning, in the name of the Perfect One, and holding fast to the Divine idea which each one of God's children represents? Allegiance to God first, — so truly are we open thoughts to Him, and His perfect voice remains dominant.

M. E.

PERFECT LOVE CASTETH OUT FEAR.

THE thought of love, in which all who know the truth rejoice, is our constant support and shield. It is our stronghold, and the defence of the Most High. "Perfect love casteth out fear," and fear is the expression of mortal mind that alone keeps us, in belief, far from the realization of Love which always surrounds us. When we rise, as we sometimes can, so far above the realm of mortal mind that fear is left below, we realize our freedom and the safety that is always ours, if we but knew it. Our highest love is so small and so selfish that we find that we cannot take it for our ideal. With the thought of perfect love comes always the thought of omnipresence and omnipotence — never-failing and all-powerful love.

We soon grow to feel the nothingness of mere sympathy, which once seemed all that we could offer, at times, to aid our fellow-men. Now that we have our remedy at hand, we can spring to our task when we hear of need, giving real and vital assistance. By contradicting error whenever we hear it, we are always doing something, be it ever so little, towards freeing men from the dominion of matter. In the same way we always rise ourselves. After every effort we feel ourselves stronger and more able to express God's gift of truth. What a feeling of the power of the truth comes to us when we have accomplished, by that power, even one victory over mortal mind, or have helped to increase the understanding of one of those children of God who have been

held in the belief of error! How it uplifts us to feel that we are only at the foot of the heights of truth—that the glory brightens at every step, and that the loftiest heights are ours if we but work and strive manfully! There are no barriers. Every step strengthens us for the next step. The power of evil lessens, and finally fades entirely, as we dedicate ourselves more and more completely to the service of Him to whom we owe everything and who is our all in all.

We hesitate, however, to climb alone. The so-called earthly loves aid us in this, that we desire those to whom we are bound by earthly ties to be “with us where we are.” First these, and then others, are the objects of our striving. We cannot work out our own salvation without working for those around us.

Let us not falter in this work of helping others. There is no growth without it, and the promises are sure that our faith will be rewarded. Not because of our righteousness shall our prayers be granted, but because of our importunity.

At times impatient longings seize us—our lives are so far short of our desires, and the night of error seems so much more real to us than the everlasting light of truth. At such times the love of duty must support us. We must work on, however blindly, until our faithfulness reaps its reward, and we again see the path lying clear before us, and are again upheld by the understanding of the truth which has never failed us in our darkest hours. The only remedy in these times of depression is to work and strive for the Truth. We must lose ourselves in the love of God, and try to shut ourselves from all else but the needs of others, and the aid that we can render by showing them their true relationship to God, and how they may find rest in the love of Christ, who is the “Way, the Truth, and the Life.” The blessing and peace that these efforts bring are sure, for we are on a sure foundation which nothing can shake.

Voice is from God, and we must use it for His glory by proclaiming His truth. We must feel that it is for each one of us to preach the good tidings of great joy; and that

if we meet with no response, if those to whom we speak are not ready, we have none the less done our duty; and that the peace which we strove to give will return to us with a double blessing. We have before us the example of our Master; and we know that to be a member of His kingdom, for the coming of which our prayer is constant, we must leave all mortal desires and aims behind, and do everything for the glory of God. The more we study to please Him, to do His will, to show forth perfect love, the greater our strength will be. We shall rest in the sweetness of His presence, and His love will guide us unto the perfect day.

L. L. L.

Now to the love that casts out fear,
Mercy and truth indeed seem one;
Why should I hold my ease so dear?
The work of training must be done.
I must be taught what I would know,
I must be led where I would go,
And all the rest ordained for me
Till that which is not seen I see,
Is to be found in trusting Thee.

Anna L. Waring.

I AM certain that it is impossible to keep the law towards one's neighbor except one loves him. The law itself is infinite, reaching to such delicacies of action that the man who tries most will be the man most [aware of defeat. We are not made for law, but for love. Love is law, because it is infinitely more than law.

George MacDonald.

THE greatest advance in the medical science of our generation is the clearer and more general recognition that the power of medicine to cure diseases is extremely limited; in other words, that the aim of the enlightened physician should be prevention, rather than cure.

Edinburgh Review.

THE REJECTED STONE.

"This is the stone which was set at nought of you builders, which is become the head of the corner."—*Acts iv. 11.*

THIS was said by Peter, who was associated with John, to Annas the high priest and Caiaphas, when questioned as to how and where they received the power to heal. They were arrested by the priest and captain of the Sadducees for healing a lame man who was wont to sit at the gate called Beautiful, there to ask alms of those entering into the temple.

Peter and John were the two of the disciples which the Master called when he first started on his journey through the country, preaching "the kingdom of heaven is at hand," and demonstrating what he said by healing the sick, cleansing the lepers, and raising the dead.

What a change has come over them during the interval between the ascension of their Master and the healing of the lame man at the gate! Before the day of Pentecost they were looking for a restoration of a material kingdom.

With all the breaking of bread, and the many signs and wonders performed in their midst, and notwithstanding they were more spiritual than the rest of the Jews, yet they had not a clear comprehension of the mission of Jesus. For while they were gathered together on Mount Olivet, they asked him, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" And he said unto them, "It is not for you to know the times or the seasons which the Father hath put in His own power; but ye shall receive power after the Holy Ghost is come upon you." After ye shall have received the understanding of what I have taught you; after ye have comprehended that Life, Truth, and Love are the Father (God), and that I and the Father are one, "then shall ye be witnesses unto me, both in Jerusalem and in all Judæa, and unto the uttermost parts of the earth."

From what they had seen and suffered, they were becoming more spiritual. The power of the Truth which Jesus had taught them was soon to break the bands which bound them to the senses of self; to draw aside the veil, to dispel

the mist which obscured their vision, and give them a clearer understanding of what he had taught them — “I am the Way, the Truth, and the Life.” It was a noticeable fact that they had been with *him*, that they had eaten of the crumbs which had fallen from the Master’s table, that their eyes were opened to the light of Truth, and this Truth made them free from the law of sin and death; for Jesus had said, “I am come not to destroy the law, but to fulfill the law in righteousness.”

It was from a room in Jerusalem, whither the disciples had gone after their Master had left them, and after they had received the power of the Spirit, so that their tongues were loosened and they were burning with zeal, that Peter and John, in going to the temple at the hour of prayer, saw the lame man sitting at the gate asking alms. It was no uncommon thing to see a Jew sitting at one of the entrances leading to the various courts and begging of the passers. The disciples had, without doubt, seen this man many times before; but in their old Jewish rites and beliefs they could do nothing to heal him. They believed, with all Jews, that this was an incurable disease, because he was born a cripple from his mother’s womb. But now Peter, with John, seeing the man, said unto him, “Look on us!” The man, evidently expecting to receive something in the way of a pecuniary benefit, looked up. Peter said unto him, “I have neither silver nor gold; I have nothing of this world’s goods to give you; but I have that which is worth more than all the wealth of Jerusalem, that which money cannot buy, and which this world cannot give nor take away. I have the understanding of Life as taught by Jesus the Christ; the understanding that Life is not in bone, muscle, or nerve; that Life is God, All Power, and this power is omnipresent; and that we stand in the very presence of Omnipresence. Such as I have give I unto thee: In the name of Jesus Christ of Nazareth, rise up and walk.” And immediately his ankle bones received strength; and he, leaping up, stood and walked.

For this kind and humane act they are arrested, and brought before Annas the high priest, Caiaphas, and others who were gathered at Jerusalem. Jesus had been brought

before the same tribunal a short time previous, when Peter denied knowing him or having anything to do with him, and he is now asked by what power and in what manner was this man healed. Peter, being filled with the love for the Truth and the understanding of Life, took advantage of the golden opportunity to proclaim the cause of Christ before the same court where he had once denied all knowledge of Jesus. Standing in their midst he said unto them :

If we this day be examined of the good deed done this man, by what means he is made whole; be it known unto you and all Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner.

They were astonished at his boldness, charging them as setting at nought this stone, this understanding, the truth of being, the power to cleanse from sin and sickness. They knew that, throughout the whole of the law, God had redeemed from sickness as well as sin, because, with many similar things, it was written in the Mosaic writings:

For I am the Lord that healeth thee (Exod. xv. 26).

The Lord will take away from thee all sickness (Deut. vii. 15).

I will take sickness away from the midst of thee (Exod. xxiii. 25).

J. M. C.

(To be concluded.)

MINE be the reverent, listening love

That waits all day on Thee,

With the service of a watchful heart,

Which no one else can see;

The faith that, in a hidden way,

No other eye may know

Finds all its daily work prepared,

And loves to have it so.

A. L. Waring.

A LETTER TO AN INQUIRER.

MY DEAR FRIEND: I will try this morning to answer the queries in your letter just received, though it will be somewhat difficult to include within the limits of one letter all of the subjects touched upon by your questions.

You accept as true a part of a proposition, but, unconsciously to yourself, reject another part. It is just at this place in the progress of many that their greatest struggle occurs. I have known those who have stood for years at just this point. Now, my friend, please take this letter step by step, only one point at a time, examining each one thoroughly to accept or reject it, before you go to the next one. I will begin by quoting your own words:

“God is our life, our all. In Him we live, move, and have our being. No sin, nor anything, exists except it be in God; and God cannot sin.” That is a very concise and accurate statement of fact. If I were to add anything, I would say, “God is all, and God is neither sin nor error; therefore there cannot be any sin nor any error.” This is all embraced in your statement, however, and you will agree with me, I have no doubt. Now if you do accept this in its fulness we will proceed to the next point; but please remember, all along, that this is our foundation for all that follows. If you reject this it is not necessary to read any farther.

Now comes your question, “How can we have a false belief except that be in God?” If our first proposition is true—and we neither of us doubt it—there is only one answer to this question: We cannot. There can be no false belief in God. There is no false belief. Or, if you please, we will state it another way. A false belief, by the very statement of your question, is a form of error; and you have just admitted that no error of any kind exists; therefore your false belief does not exist. It only seems to you (or, more accurately, to your sense) to exist, and is no more real than any other form of error. There is really no false belief. You are very logical, and if you ponder on this you will see

from the necessities of the case as you have yourself stated it, that the conclusion is true. The trouble lies solely in the fact that while you admit in a general way the non-existence of error, you still hold to the existence of one particular error. The most difficult error to overcome is this one which lies at the basis of many others. We are willing to admit that sickness is only a "belief," and not a reality; but we unconsciously cling to the thought that the belief in sickness is a reality, when it is no more so than sickness itself.

I now come to your last question, which I am glad you put in the form of a declaration. You say, "I do not think God thinks we are sick or deaf when we are not." If you have really mastered what has preceded, then your last doubt about this proposition must have disappeared. God does not think we are sick. He knows we are not sick. He knows only truth. He does not see that which is not real. No one thinks we are sick except we ourselves. We are not sick.

X. Q. Z.

(To be continued.)

NON-EXISTENCE OF SIN.

SOLOMON is credited with originating the declaration that there is nothing new under the sun. The careful observer is continually surprised at the ever-recurring discovery that things presumably new in his day existed long before. Christian Science declares the non-existence of error, evil, or sin, and many look upon it as a new thought; but the same proposition in a somewhat modified form was the subject of very animated discussion in England more than two hundred years ago. In 1659, H. Hickman, a Fellow of Magdalen College, Oxford, published a book which was only a small part of this discussion, but which in some aspects has a wonderfully familiar look. Even its title: "Justification of the Schoolmen: showing that they are not self-condemned for Denying the Positivity of Sin," is very suggestive of

what may be found between the covers. On page 3 occurs the following, aimed by Mr. Hickman at his opponent:

If he held sin to be positive, he must either hold it to be from God (which is the blasphemy he chargeth upon Calvinists), or else hold it to be God, which would be to bestow an apotheosis on sin, because whatever positive thing is not from God is God.

This position in more concise form appears again on page 7: "If sin is a positive entity, either God is the author of it, or it is God." This is positive and unequivocal language, and is exactly parallel with the more modern statement that if sin exists, God made it, because God is the only creator. The difference between the two statements is only in form; and while Hickman says that it is blasphemy to declare that God is the author of sin, the language of to-day limits itself to saying that it is inconceivable that God, who is wholly good, can be the creator of that which is not good, but it is conceivable that evil is only an illusion.

Our author expresses himself very strongly in opposition to the doctrine that sin is an entity. To do this he uses an argument often heard in these days, viz., God created all that was created, and called it good, therefore sin, which is not good, was not created, and consequently must be non-existent. The following from page 66 of Hickman's book presents the same thought in terse and unmistakable language:

If sin be a positive entity, then it is a thing in itself good, but so it is not, therefore neither is it a positive entity.

How far is this from the modern proposition that all that exists is good and there is no evil, but what seems to be evil is so only in seeming, or only seems to be? Mr. Hickman, at the farthest, was upon the very verge of the fact.

Mr. Hickman asserts frequently that sin is in its nature privative. By this he means that which derives its character from the absence of something; or, as he states it on page 52: "A privation (or privative) with me is the absence of a positive form in a subject capable of such form." On page 75 he illustrates his meaning as follows:

Whereas sin is a deficiency in aberration from the rule of justice, it cannot subsist alone; but even as halting must necessarily be joined with some motion of the body, and hoarseness of speech with the action of speaking, so the evil of sin is conjoined with some action or motion of the soul or body which hath a natural and positive being.

Continuing this thought, our author enters upon the discussion of the cause of sin, on page 78 :

For the action in which the evil of sin is subjoined, I'll grant to be positive, but from God as well as the creature; the evil of sin from which they are denominated sinful is but a privation, and requireth no proper efficient cause at all.

A good summing up of the whole, and one in marked conformity to Christian Science is our author's quotation from Anselm, who flourished nearly eight hundred years ago : "To be evil is to be nothing."

A LEGEND.

THERE is but one instance on record of our dear Master's having written anything (John viii, 6); and there is a beautiful old legend which relates that what he then wrote with his finger on the ground was the one word, "Love." Oh! what other word could be so full of meaning! It embraces everything, for "God is Love." If we could only comprehend what that infinite, immeasurable love means, that all-wise patience, then we should be able to yield Him at once that absolute surrender of self which is the hardest, most difficult, lesson to learn, but through which alone we can find our freedom and our truest, noblest, grandest self, that perfect reflection of the Divine Mind.

It is the baseness of man's self-assertion that obscures the sense of God: to kill and cast out the love of self is indeed to become free. Impatience is one of the greatest barriers to our growth. It is not so much the tough, hard fight that tests the true soldier; but it is the calm, steady, patient waiting under all difficulties that tries to the utmost the best and bravest of us.

Our dear Master lived in obscurity until he was thirty

years old, biding his time. This is strength — the power of patient waiting for God's good time; and is it not also a time of growth? Then let us take courage in the knowledge of God's infinite, patient love for us, while we wait His orders.

The blessed assurance, "I know that my Redeemer liveth!" If we can only remember this, and that God is all love, we may become His true soldiers, ready to fight or *to wait*, and to suffer any hardship under our General's command. "Perfect love casteth out fear:" let this be our banner to help and sustain us in all our struggles.

"Soft as the fall of sea-bird on the billow's crest,
The Holy Ghost doth lighten on a sinner's breast,
Calming its passions into rest.
Spread thou within my heart, O Holy Dove!
The pure white pinions of thy love.
Nor may one wave of sin
Mar thy repose within."

R. C.

"A HOUSE DIVIDED AGAINST ITSELF CANNOT STAND."

IN the science of Christ we learn that our thought is our house, our place of abode; and it is there that we have the right to hold full sway, to welcome the good and the true, and shut out the impure and false; and if faithful to the teachings of the Master, as found in His "Sermon on the Mount," we may claim our birthright — dominion over all things. We cannot give a portion of our thought to the things of sense, trusting in them, and fully realize the joys of soul. We should not behave as children of the earth, claiming kinship with and serving the flesh, if we desire to understand our relation to Spirit. If we give our undivided thought to the service of the All-good, doing good as we have opportunity by loving our neighbor as ourselves, our house will stand and no storms that beat upon it can cause it to fall, for it will have for its foundation that strength which comes of unity alone.

G. W.

THE BOSTON CHRISTIAN SCIENTIST

PUBLISHED BY THE

BOSTON CHRISTIAN SCIENCE SOCIETY,

BOSTON, MASS.

VOL. I. No. 3.

MAR., 1889

A WORD WITH FRIENDS.

THE BOSTON CHRISTIAN SCIENTIST is very grateful to its friends who are practically showing their great interest in it in a business way, as well as for their expressions of sympathy and good-will. Its highest aim is to be a loving exponent of Christ's teaching, and to be as little adulterated with selfish, personal feeling as possible. In its operations it wishes as little creaking of machinery as possible heard, and that part of the tribute which should be rendered to Cæsar its many dear friends will enable it to make, through their successful efforts in increasing its subscription list; and that which should be rendered to God must come in the form of contributions, a labor of love, wherein the writers themselves bear testimony to the operations of Truth, a testimony which will be a light to the feet of its readers.

The magazine gratefully acknowledges the loving efforts of the few who are doing so much for its existence, and asks these friends and untiring workers in the paths of Good to hold it, not as a puny infant struggling for life, without intelligence and without strength, but as a reflection of love and power to do good, with ability to wield a mighty influence for Christ wherever the English language is spoken.

In this labor of love there are no knuckles to rap or heads to get sore, no personal ambition to gratify, and no one individual is to be preached at or to, but each is to strive to bring out the lesson of Life, as he has learned it, with the positive certainty of reaching many who are similarly struggling. Simple experiences presented to the manager for these columns will not be refused any more quickly than scholarly articles, if they will be of help to any. It is to be hoped that the love of Christ will dominate all writers, and so a strong loving sympathy with the people He loves, and that all will remember there are no environments in that Love.

RESPONSIVE LETTERS.

AMONG letters received, acknowledging copies of the **SCIENTIST**, are some words that may be of value to our readers as showing appreciation of our own desire for the character of the magazine. One from Colorado says: "I have long wished that a magazine might be published that would in no wise needlessly antagonize those in Christian churches who are humbly and faithfully following the Master according to the light they already have. I look at Christian Science as simply an access of more light to the light already possessed by a faithful Christian." Another, from Maine, says: "I have been profoundly touched by the tone and substance of several of the articles, and the whole of this new healing movement seems lifted to a higher plane by their expositions. I cannot but see how the way is opening for the descent and diffusion of those truths through whose regenerating influences the whole earth is to become a garden of the Lord."

We might quote from others of a like strain. They are all grateful words to receive, far more so than could be those of mere complimentary welcome. They give us courage to go on, believing that the magazine is a little messenger for good, and that ready hearts all over the country are open to receive it. More and more we hope that these readers, far and near, will manifest their interest by sending us, for publication, well-considered articles containing bits of truth they have found, so passing on their light for the enlightening of others. The voice of the Lord often requires a messenger: let each one be ready, like Isaiah, to answer, "Here am I, send me."

Please notify the Manager by postal card if money sent for subscriptions has not been acknowledged; and if your **SCIENTIST** is not received promptly each month remember what we say about such cases in our Business Announcement on the cover.

CONTRIBUTIONS.

If any readers of the SCIENTIST feel moved to express thoughts of Truth for the benefit of others we shall be pleased to receive their articles. We wish for a wide range of thought, and to have this we must have a large number of writers. We do not promise to publish everything that comes to us, but we shall be glad to see the thoughts of any one who may care to put them in writing, and if we think them in accord with our purposes we will send them forth to aid others. Manuscripts not accepted will be returned if accompanied with stamps to prepay return postage.

SAMPLE COPIES.

SAMPLE copies of THE BOSTON CHRISTIAN SCIENTIST will be sent gladly to all who request them. They will be distributed freely as long as they hold out; and our subscribers and friends are requested to send the names of friends who are looking for this kind of reading, to whom copies may be sent. It will not be our practice, nor is it our desire, to send them where they will not be gladly and happily received. If in these pages there is a thought of Truth, let it be circulated without stint or delay.

Do not look forward to the changes and chances of this life in fear; rather look to them with full hope that, as they arise, God, whose you are, will deliver you out of them. He has kept you hitherto. Do you but hold fast to His dear hand, and He will lead you safely through all things, and when you cannot stand He will bear you in His arms. Do not look forward to what may happen to-morrow; the same everlasting Father who cares for you to-day will take care of you to-morrow, and every day. Be at peace then, and put aside all anxious thoughts and imaginations.

Francis de Sales.

THE BOSTON CHRISTIAN SCIENTIST.

VOL. I. No. 4.

APR. 1889.

THE REJECTED STONE.

To persecute for doing good by healing the sick was no exception then, nor is it now. The same spirit, the same attitude of thought, pervades the minds of many to-day. There is just as much envy, malice, hatred in the minds of people now as then. We are asked the same questions to-day by those holding power over the minds of the people, that were asked of Peter and John: Who gave you this power and by what means do you heal? When we answer that it is with the understanding of Christ's teachings, the knowledge that in God we live, move, and have our being, we are doubted, and are told that it is the work of the devil. According to the views held by many the devil (or evil) has greater power than God.

Jesus said unto Peter, "Get thee behind me, Satan." At another time he said, "Follow me and I will make you fishers of men." Later on he says to the same Peter, "Feed my sheep." We cannot for a moment suppose that Christ meant to take the devil (Satan), for that is what he called Peter, and have him feed his flocks. "I have chosen you twelve and one of you is a devil" (one of you is evil). God is omnipotent, All Power, and if we set up another power, we destroy the omnipotence of God.

We must destroy in ourselves the sense we entertain of evil; then shall we be more able to help our fellow man. If we would bestow as much labor in rooting out vices, and planting virtues, as we do in the moving questions of the day, we should not see evil. If we obeyed the command of the Master, "As ye would that men should do unto you, do ye even so to them," then should we realize the saying, All is good, there is no evil.

It has been said that the statements or theory put forth by Christian healers is not in accordance with the fundamental truths of the Gospel. Now the Gospel is plain and simple on this point. Go, preach that the kingdom of heaven is at hand; that it is already within you: heal the sick, cleanse the leper, cast out devils (evil), raise the dead.

There are many to-day who reject this stone, which is the corner stone of the Temple, and say that the day of miracles (wonders) is past, that sickness is sent upon us because of our disobedience to God; that if He sees fit to heal us He will, but if He does not we must be resigned to His will and suffer. If God has created sickness and brought it upon us, we can do nothing, for we have no power in and of ourselves. He is All Power. But God did not create sickness, nor any form of error. Jesus says the same fountain cannot pour forth sweet and bitter waters. All that God created was good, and there was nothing created that was not created by God.

If we look within ourselves we shall find the germs of disease. Thoughts of envy, hatred, malice, jealousy and back-biting are poisoning us, and laying the germ of some disease as much as though we had taken what is called a poisonous drug. Anger has been known to produce the change called death; envy and jealousy will produce morbid secretions, and thus lead to other and more serious troubles. The mother nursing her babe, when in anger has poisoned the secretions and thus produced convulsions and other troubles in her child; she has poisoned herself none the less, though she is not nursing her babe; she has allowed a thought of evil to go forth; she has been sowing daily the germ of error in herself, which she must sooner or later reap. Evil cannot exist outside of our sense, and if the evil in ourselves causes sickness, then sickness is sin.

If God has power to redeem from sin, He has the power to redeem from sickness and death.

He forgiveth our iniquities, He healeth all our diseases.

Whosoever drinketh of the water of Life that I shall give him, shall never thirst.

The word whosoever applies to every one to-day, as well as when it fell from the lips of the Master, "He that believeth" that is, whosoever believeth, "in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." This passage is said to refer only to the apostles of old, but the "whosoever believeth" is as applicable to this hour as the former. "And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall lay hands on the sick and they shall recover." This is the stone which is rejected of the builders.

The sayings of Jesus are as true and as applicable now as when uttered by him. They stand throughout eternity, for he said "Heaven and earth shall pass away, but my words shall not pass away." The world to-day wants a practical Christianity, the Christ principle, that can be made applicable to the present hour, which can be made useful to the uplifting of humanity to the higher understanding of Truth. The Gospel of Peace, of Christ, redeems not only from sin, but from sickness. It is the two-edged sword of Truth guarding the tree of Life, which when understood gives man power over all things, makes him free from the bondage of sense, heals the sick, cleanses the moral leper, binds up the broken-hearted. It is the oil of gladness to the sorrowing heart, the wine of inspiration, that uplifts to the higher sense, that man is in the image and likeness of God. "It is the Lord's doing and is marvellous in their eyes."

J. M. C.

Concluded from March.

WITHOUT an end or bound

Thy life lies all outspread in light;

Our lives feel Thy life all around,

Making our weakness strong, our darkness bright;

Yet is it neither wilderness nor sea,

But the calm gladness of a full eternity.

F. W. Faber.

THE REAL MAN.

From "The World and the Kingdom."

THERE in the Four Gospels is the story of a real Man, his words and his acts; and the revelation declares that such a pattern is attainable; and the whole purpose of the world, and its development of man, and his development, the end of all the centuries of stress and strain, of toil and endeavor, is to bring man in the individual, and in the mass, nearer to that likeness.

And this Man must be definitely set outside the law of development, as distinct, exceptional, and unique. To say nothing else, the law requires that Christianity be a growth like all else, and improve and differentiate in growing. But the only perfect Christian was Jesus Christ himself. Eighteen centuries of Christianity has brought forth no Christian to be named with the Founder. Its perfection is the germ; and all development is to get back to the germ again. "I am Alpha," but also "Omega," — the First and the Last, the Beginning and the Ending.

This man, no development himself, out of the ordinary stream of earthly causation entirely, claims to be the Son of God, and therefore, in the only perfect sense, the Son of man.

His life is the genuine human life; his position, the genuine human position; his attitude towards the world, the perfect attitude of perfect men. It is never to be forgotten that the Christian definition of humanity is Christ himself, because he is God's definition.

Now, what was his attitude toward the world, — toward his environment? He was absolute Master and Lord of it!

"The winds and the sea obey him." "Peace, be still!" The water is as firm under his feet as the land. He walks upon the sea. As the earth yields bread to other men by toil, she yielded him food for the five thousand at a wish. Leprosy vanishes at his word. Disease disappears in his presence. The blind see, and the deaf man hears, and the lame walk. Death is at his command, and answers to the Master. Everywhere Nature and all her forces are his obe-

dient servants. He is in all places sovereign. His will asserts itself, and nature obeys. It is a perfect human will, and omnipotent over all things, because, being a perfect human will, it is one with the Divine.

And on this matter of the will, observe, he not only asserts his own, he appeals constantly to others to assert theirs. He makes will the power imperial. He demands faith for the curing, — that is, in the final analysis, the accord of the other's will with his own, and the belief in will. "Lord, if thou wilt, thou canst make me clean." "I will! be thou clean."

It will scarcely meet the case here, to deny these things which we call miracles. If the revealed theory be true, they are simply normal and natural to the man who is the perfect man. That is, after all, the conception of them in the New Testament. They are revelations of what is possible, what is even necessary, when men are in their true relations.

These things the sons of God do, so the one true Son showed by doing them. This way the sons of God live, so he showed by living. "Greater works than these shall ye do," was his own word.

Bishop Thompson.

ST. AUGUSTINE'S PHYSICIAN.

THE following is from page 34 of the "Meditations of St. Augustine," as translated by Geo. Stanhope, D.D., and published in London, England, in 1818: —

"He was the priest and the sacrifice, and for that reason the true High Priest, because the true sacrifice to Thee, our God. Firm, therefore, are those hopes I entertain of having all my diseases healed by him, because grounded upon his sitting at Thy right hand, and living forever to make intercession for us. These diseases I must own are many and sore, for the prince of this world hath much in me; but I apply to Thee for health, by the merits of that Redeemer in whom his malice could find nothing. By that holy and spotless head convey health and salvation to Thy weak and polluted member."

SERVING.

WHEN Christ's disciples were disputing among themselves as to which was greatest and which should have the highest seat, their Master simply said of himself, "I am in the midst of you as he that serveth,"—shaming them by his own condescension, and, in the context, gently explaining to them how much higher was the service in his spiritual kingdom than any seat of honor which their mortal eyes coveted.

Evidently he meant them, and all who follow them, to perceive that service in this kingdom involved all forgetfulness of self and selfish ambitions. These high requirements must be remembered every hour of the day, or our work will not be worthy.

Each one we try to help must be held as so supremely the child of God that our thought can never weary of persuading him to realize his perfect birthright, even though he may cling to his burden as to a dear treasure.

Though we meet with faithlessness, ingratitude, scoffing these manifestations should be proofs to us of the incapacity of mortal nature to satisfy its own cravings. We must have no personality to be hurt by them, but instead, should be sustained by the hope that they are the dawns of what Westcott calls "a noble discontent."

Is not this unrest of self a constant betrayal of the need of uplifting and awakening to acknowledge the true and only Source of good? When man gropes in the dark, striking right and left, uncaring whom he wounds, because self is too wretchedly absorbing to know what he does, this is the especial time for Christlike patience and tenderest holding, before the tired eyes, the picture of God's abounding love and readiness to press home and enfold His child, if he will but let the blinding scales fall off and say, "My Father."

How often we are humiliated with the pain of acknowledging that we have been unworthy servants, because this Christlike endurance has not sustained us. Self-love has demanded recognition; we have failed to carry the perfect thought when we met rebuff; we have drawn a sword.

Then we remember, for our comfort, that Christ but turned and looked at poor agonized Peter and allowed him to learn by his faithless denial a lesson that fortified him in after needs, and upheld him in serving his Master with new loyalty, a lesson learned from failure because of self-boasting.

Our eyes must never wander from the high goal assured to us if we are good soldiers, bearing hardness. If we serve Christ we wear a livery of light that shall, because it is His, inspire those who confide their troubles to us with desire to wear the same shining armor, to perceive the same light which illumines all, the one LIFE which fills all.

If we think of glory for ourselves, we are like robbers carrying dark lanterns that turn two ways, only one way giving light; and so we limit the thought of a seeker to a side ray, instead of the full light of truth of which God has allowed us to be a lowly messenger.

A thorough surrender of self, alone leaves us empty for the filling of divine love, which may then so illuminate, and give energy to our efforts for our fellowmen, that they will perceive only the awakening light of truth. If our disowning self in our work is thus complete, we shall rejoice that the new perception leads straight to the Good Shepherd, the only door through which, he says, any child may pass to be taught of his Father. It should be ever blessed to us that we have been allowed to be used as the voice through which our Master revealed himself to our brother; and we need ever to acknowledge that the ignoring of our personal effort, by the receiver, was perhaps higher gain to him. To indicate that the strong and saving arms of Christ are folded around each individual child, so enclosing him in perfect love and perfect good — this is our high endeavor, never to be weakened by a wish for one ray of personal coloring. An unknown author has said, "Only by looking at the eternal while we deal with the transitory, can we deal with the transitory in any way that is beneficial."

An untiring listening to the teachings of Christ, and growth in faithful application of them — these must fill our hearts so full, that selfish longings for human response can find no room, and must fade without taking form.

As Jesus washed the disciples' feet, to impress upon them the lowly humility which should characterize their services to one another, so he must have intended that we, striving to be his disciples to-day, should take to ourselves the same example. No lesson of his can be too old to learn; not one is worn out, as not adapted to our day; on the contrary, every shade and touch of his meanings should be eagerly studied, and expressed in our actions, with single-hearted desire to follow our perfect Pattern. No different rendering of his words can be desired by his loyal followers, to support motives for to-day, different from those he then established as essential [for all conditions of men. His rules remain forever the only rules by which we may hope to grow more and more like him, in constant recognition of God as our Father and man as our neighbor. *M. E.*

"**NOTHING** else but seeing God in everything, will make us loving and patient with those who annoy and trouble us."

REST.

REST is not quitting
 This busy career;
 Rest is the fitting
 Of self to one's sphere.

'Tis the brook's motion:
 Clear without strife,
 Fleeing to the ocean
 After its life.

'Tis loving and serving
 The highest and best;
 'Tis onward, unswerving:
 And this is true rest.

Goethe.

A LETTER TO AN INQUIRER.

(Concluded.)

WE are now ready for the consideration of your Bible question, if we have fully mastered what we have gone over. But we must go one step at a time, do our work thoroughly, and not look back. Jesus said that those who look back are not fit for the kingdom.

"To what does Jesus refer in the parable of the sheep and the goats?" (Matt. xxv. 41-46.) I answer that he meant just what he said, both in word and in spirit. The good are saved, the evil are lost. The Gospels are full of just such parables, always teaching just the same doctrine. The key of the whole is in what may be called the parables of the grain. Look at the story of the wheat and the tares. They "grow together" in the field; but as to the fact of each they only grow side by side and not together. So with man. The wheat and the tares, or the good and the evil, seem to grow side by side or together in every man. But the "end of the world," or the end of error, comes with understanding, and then the tares are burned; that is, by knowledge of God's love we recognize the utter nothingness of error, and it disappears, or is consumed, as the tares are. But the wheat is all saved. The parables follow this process still farther. The wheat is carried to the threshing floor, where there is more disturbance. It is threshed; and we read of Christ that his fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. The threshing separates the wheat, the real, from the other parts of the growth more intimately associated with it than the tares were; and his fan, or understanding of his word which is truth, makes a final separation of the chaff, or error, from the real. As before, error is resolved into its own nothingness; or, in the typical language of the parable, it is burned up; but the wheat is safe. So must every one be threshed until the evil is broken off, cast aside, lost, and only the true man made in the image and likeness of his Creator is left. This

is a glorious promise — the error or evil shall disappear, the good shall be saved. No good is ever lost.

We have the same doctrine at the close of the Sermon on the Mount, in the parable of the two houses. Notice the peculiarity. It is the houses and not the men. One house was a building of truth as an addition to the man, and that was not destroyed. The other house was error, and that was destroyed. That man lost his house and all his labor. It does not say that either man was lost. Paul understood this, and stated it after his own way in 1 Cor. iii. 11-15.

There is another class of parables which teaches the same lesson. Jesus teaches that a good tree bringeth forth only good fruit, and an evil tree only evil fruit. Now God made man in his own likeness. By this rule that man must bring forth good fruit; so we see that every man, even the worst, has some good; and every man, even the best, seems to bring forth some evil fruit. Then every man is not simply a tree, but a grove of trees. The tree is not the man; but every thought of the man is a tree, and his deeds are the fruit. Don't you see what a glorious promise it is when Jesus says that every tree that bringeth not forth good fruit is hewn down and cast into the fire. Every error shall be cast out and burned — reduced to its true condition of absolute nothingness.

The sheep and the goats are the same as the wheat and the tares, the same as the good and evil trees; and that which has been looked upon as a terror becomes a glorious promise of God's divine love explained to us in mercy by his Son for our consolation and comfort, only we have gone on misunderstanding it.

X. Q. Z.

“NOT with the understanding, not with the reason, but with the heart, man believeth; and if ever our view becomes clouded; if a thick darkness hides Him towards whom we strain our eyes; we shall recall for our warning and for our chastening, humbled and yet sustained by hope, the benediction which tells us that *the pure in heart shall see God.*”

FROM "THE MIRACLES OF OUR LORD."

I COME now to the case of the man who had been paralyzed for eight and thirty years. There is great pathos in the story. For many, at least, of these years, the man had haunted the borders of legendary magic, for I regard the statement about the angel troubling the pool as only the expression of a current superstition. Oh, how different from the healing of our Lord! What he had to bestow was free to all. The cure of no man by his hand weakened that hand for the cure of the rest. None were poorer that one was made rich. But this legend of the troubling of the pool fostered the evil spirit of emulation, and that in a most selfish kind. Nowhere in the divine arrangements is my gain another's loss.

If it be said that this was the mode in which God determined which was to be healed, I answer that the effort necessary was contrary to all we admire most in humanity. According to this rule, Sir Philip Sidney ought to have drunk the water which he handed to the soldier instead. Does the doctrine of Christ, and by that I insist we must interpret the ways of God, countenance a man's hurrying to be before the rest, and gain the boon in virtue of having the least need of it, inasmuch as he was the ablest to run and plunge first into the eddies left by the fantastic angel?

Or if the triumph were to be gained by the help of friends, surely he was in most need of the cure who, like this man — a man such as we hope there are few — had no friends either to plunge him in the waters of fabled hope, or to comfort him in the seasons of disappointment which alone divided the weary months of a life passed in empty expectation.

But the Master comes near. In him the power of life rests as in "its own calm home, its crystal shrine," and he that believeth in him shall not need to make haste. He knew it was time this man should be healed, and did not wait to be asked. Indeed, the man did not know him, did not even know his name.

"Wilt thou be made whole?"

"Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming another steppeth down before me."

"Rise, take up thy bed, and walk."

Our Lord delays the cure in this case with no further speech. The man knows nothing about him, and he makes no demand upon his faith, except that of obedience. He gives him something to do at once. He will find him again by and by. The man obeys, takes up his bed, and walks.

He sets an open path before us; *we must walk in it.* More, we must be willing to believe that the path is open, that we have strength to walk in it. God's gift glides into man's choice. It is needful that we should follow with our effort in the track of his foregoing power. To refuse is to destroy the gift. His cure is not for such as choose to be invalids. They must be willing to be made whole, even if it should involve the carrying of their beds and walking. Some keep in bed who have strength enough to get up and walk. There is a self-care and a self-pity, a laziness and conceit of incapacity, which are as unhealing for the body as they are unhealthy in the mind, corrupting all dignity and destroying all sympathy.

Who but invalids need like miracles wrought in them? Yet some invalids are not cured because they will not be healed. They will not stretch out the hand; they will not rise; they will not walk; above all things, they will not work. Yet, for their illness, it may be that the work so detested is the only cure, or if no cure yet the best amelioration. Labor is not in itself an evil like the sickness, but often a divine, a blissful remedy. Nor is the duty or the advantage confined to those who ought to labor for their own support. No amount of wealth sets one free from the obligation to work — in a world the God of which is ever working. He who works not has not yet discovered what God made him for, and is a false note in the orchestra of the universe. The possession of wealth is, as it were, pre-payment, and involves an obligation of honour to the doing of correspondent work. He who does not know what to do has never seriously asked himself what he ought to do.

But there is a class of persons, the very opposite of these, who, as extremes meet, fall into a similar fault. They will not be healed either. They will not take the repose which God giveth to His beloved. Some sicknesses are to be cured with rest, others with labor. The right way is all — to meet the sickness as God would have it met, to submit or to resist according to the conditions of cure. Whatsoever is not of faith is sin; and she who will not go to her couch and rest in the Lord, is to blame even as she who will not rise and go to her work.

There is no reason to suppose that this man had brought his infirmity upon himself. I do not mean by the mere neglect of physical laws, but by the doing of what he knew to be wrong. For the Lord, although he allowed the gladness of the deliverance full sway at first, when he found him afterwards did not leave him without the lesson that all health and well-being depend upon purity of life: "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." It is the only case of recorded cure in which Jesus gives a warning of the kind. Therefore I think the probability is as I have stated it. Hence, the fact that we may be ourselves to blame for our sufferings is no reason why we should not go to God to deliver us from them. David the king knew this, and set it forth in that grand poem, the 107th Psalm.

George MacDonald.

By sweet, calm sway of inward might,
Held in an orbit's large control,
Illumined by the Light of light, —
What shall mislead this trusting soul?

Katherine Hanson.

A CHRISTIAN should never plead spirituality for being a sloven. If he be but a shoe-cleaner he should be the best in the parish.

John Newton.

THE LAW OF THE FLESH VERSUS THE LAW OF THE SPIRIT.

THE history of human progress towards better, higher conditions of church, state and society, is a record of the struggle of the Word of Truth, which underlies and governs all action and all phenomena, to become recognized. "He that hath ears to hear, let him hear," finds only here and there one who responds, because of the danger signals which human authority has placed at every turn of the path of investigation: "Thus far, and no farther; there may be danger ahead."

Is it not the ultimate of all good education to lead individual minds to think for themselves; to put to the test of their own reason, research, and proving, all that claims to have truth for its underlying, governing principle? Knowing waits upon proving — is its advance step. By what other process have our philosophy, science, and art, been moved on and up?

Where in our search for truth shall we draw the line and cry halt? Rather, can it be drawn anywhere; for what is the office of truth but to destroy the error that stands for it, until it is, in all its power, revealed? Why shall we not listen, when earnest, thoughtful souls, with ears alert to catch the sounds of the incoming of a new day, reveal a hidden meaning to the words: "Let us make man in our image and after our likeness, and let them have dominion"? This "image and likeness" cannot mean the flesh and blood person, which only we can see; for every feeling of the pure in heart revolts against the idea of a God of whom this could be affirmed.

What is this quickening power that is so conscious of its individuality, and without which the body is a dead thing? What its source? What its supply? What the possibilities of its unfoldment? Are they, as in the plant, potent to manifest the Creator's perfect ideal of life on this high plane?

These are the all-absorbing questions before multitudes today. Many have found the answers and are rejoicing and

resting in them. Others still are listening with eyes turned toward "the hills." Still others turn away with indifferent ears or warning voice when, as of old, answers, "hid from the wise and prudent," are "revealed unto babes."

From the pages of the Bible we find, all along the line of revelation, these utterances of the Word: "God is a Spirit," "God is love," "God is Good," "God is our Father," "We are the children of God," "We are the offspring of God." The "image and likeness" of God "is the first born of every creature." "There is one Spirit," "One God and Father of all, who is above all, through all, and in you all." "In whom we live, move and have our being." "For we are also his offspring."

The offspring of Spirit must in itself be spiritual, partaking of the nature, essence, substance of the Father. "Living, moving and having being in him," it never can be separated from, or outside of him, only to its own ignorance and "blind understanding." Here we find the real, the life germ of man with its unwasting source and supply, the same "yesterday, to-day, and forever."

The Messiah, the "Sent of God," who uttered these words of deep meaning, before Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth," testified that the "flesh profiteth nothing," but "the spirit quickeneth," that the kingdom of God "cometh not with observation." "For behold! the kingdom of God is within you." Of himself he said, "I am the way, the truth, the life," and I am in you and with you always.

St. Paul, the great expounder of the infallible teachings of Jesus Christ, writes to the churches of a mystery which from the beginning of the world hath been hid in God — hid from ages, and from generations, which is Christ in you, the hope of glory; or, as Henry Drummond interprets, character. Out of his own proving, Paul testifies: "I can do all things through Christ," — "the way, the truth, the life" of God in himself, — "that strengtheneth me." "For me to live is Christ."

Jesus, the Christ, told them that believed that they should do the works that he did, and even greater.

Do we begin to catch a glimpse of the nature and potency of the life principle within us? Do we see through its unfolding, the possibility of manifesting the kingdom of God — Christ its central light — here and now, growing into the “measure of the fulness of the stature of Christ,” and that nothing could so effectually dwarf its growth, as lack of co-operation with it, because of our ignorance of, or unbelief in, its possibilities?

There are thousands to-day, and their numbers are increasing, who not only believe this to be possible, but that it is the only way of salvation — that just as the words, “Now ye are clean, through the word which I have spoken unto you” (the truth which it revealed), cleansed those who understood and “continued” in it eighteen hundred years ago, and enabled them to do the works which he did, so, to-day, the same cleansing, the same abiding in the way, abiding in the truth, abiding in the life, will, by the continuity of law, work out the same results. He that hath this hope “purifieth himself even as he is pure.” Along the same pathway of being sanctified, — prepared — in the truth, the same pathway of overcoming the world, the same pathway of self-denial in bearing witness to the truth that redeems humanity from the curse of the law of the flesh, we must go. For “As thou hast sent me into the world, even so have I also sent them into the world.”

Insisting upon the spiritual as the real life, the quickening power, and denying all that claims to have power on the material plane (sin, disease, death), they begin to realize a little of St. Paul’s meaning when he says that the law of the Spirit which is Life and peace, makes free from the law of the flesh which is sin and death, which is a contradiction of our possibilities through Christ, who condemned sin in the flesh, not in the Spirit. It is not in the Spirit.

Acknowledging the omnipresence of an omnipotent Father, they are beginning to learn of a truth, that this acknowledgment demands dependence upon His power for

all things, at all times, and forbids all trouble of heart and all fear.

Holding silently to the truth that the spirit, the I, the real self, can neither be sick, sin, nor die, because it is born of God, is in, and of God, and so must be perfect in life and condition, expresses health in the body in place of disease. Holding to the truth and asserting it, that all is good, because "God is all and in all," and denying all power to evil, shows forth a harmonious and improved condition in life and surroundings; just as a statement of the truth anywhere destroys the untrue. Every cure is simply the unfolding of the divine life, strength, health, peace, and joy, which already exist in the secret recesses of every soul. This is absolute truth.

Do these results show forth immediately? Are these laws clearly understood and successfully demonstrated at once, by those whose feet have only just stepped into the way? Would it be thought a strange thing if one just learning the A-B-C of a foreign tongue could not translate the whole language into his mother tongue? Would it be thought a strange thing if a pupil in addition could not successfully, or at all, solve a problem in fractions, the knowledge of which he had not yet developed?

By what authority do men judge unjust and uncharitable judgments of any who are endeavoring to live to the highest that is in them; to follow the light which reveals to them a better way than giving ear or voice to their own or another's aches and pains, weariness and discouragements, or acknowledging aught but good of their neighbors?

The prophet of old said of the coming Saviour of the people from the "curse of the (material) law:" He shall be of quick understanding in the fear of the Lord, and he shall not judge after the sight of his eyes, neither after the hearing of his ears, but shall judge with righteousness. His own declaration is, "Ye judge after the flesh; I judge no man."

"Prove all things; hold fast that which is good."

Mrs. Henry Woodruff.

STUMBLING-BLOCKS.

WE often meet persons who are interested in Christian Science, but who labor under some false impressions, which, if removed, would make the Truth clearer to them.

Some think we do not believe in the divinity of Christ, and are, indeed, but little better than infidels.

This grave misapprehension is usually the result of hasty judgment, based upon hearsay or prejudice, and never upon unbiased investigation, or personal experience through demonstration. If to maintain that "God is All" is a badge of infidelity, then are we infidels.

Christ is the rock upon which we build. To understand his mission, to walk with him, to rightly interpret and to follow his teachings, is the standard of Christian Scientists.

The phrase, "There is no matter," seems to deter some from any further seeking: they are very properly indignant at the thought that they have no body and no individuality, until assured that neither individuality, nor body, nor any member or part thereof, is denied in Christian Science.

They say, "I am in pain; I know it is there," but when relieved by treatment, where is it? If it "was there," and it vanished by the practical application of the Truth, why demur at the theory, when they are one and inseparable?"

The same may be said with regard to the question of the reality of sin.

We are sometimes said to be un-Christian, impracticable, but every demonstration in spiritual healing is practical Christianity; it is preaching the Gospel; it is confessing and following Christ, and magnifying him.

Do Christian Scientists claim superiority to others? They know that "God is no respecter of persons," that "in Christ all men are equal," and that all are alike recipients of divine love and bounty; and can the servant be greater than his Lord, who said during his earthly ministrations, "Of mine own self I can do nothing?"

Sometimes complaints are heard that we do not make this understanding, "common property" we are "so mysterious,"

etc., and these, we are glad to be able to say, are also erroneous impressions.

The Bible is in nearly every household, and Christian Science is but the clear spiritual interpretation of the Scriptures; yet, so fettered and limited are we by certain ideas and modes of thought, that the new version of the old, old Truth sounds almost like an unknown tongue at first, and so, becoming "like little children," we must begin with the alphabet, in order to be able to read later on.

The "elect" are the "whosoever will," of every clime, and nation, and creed; having, one and all, the promise of the "life that now is, and of that which is to come," if they will but accept it.

Only self can bar the way, when Truth stands at the door of our understanding, and knocks for admittance.

S. M.

AN EXTRACT FROM A LETTER.

I AM very truly interested in this subject of Christian Science. From what I have told you, you could see that I was tending that way in my views. My faith has always been that Christ has power to accomplish all things whatsoever; and there have been two things, within the last year, that were landmarks of progress in my spiritual growth. The first was my realization of the power of this line in our Lord's Prayer, "*Thy* will be done," which previously I had always repeated with the accentuation on the last word, and in a somewhat resigned spirit. At that time it flashed over me, that if God's will were done in my life, no evil could touch me, because His will was certainly that health and happiness should be mine. Then the second landmark came this summer, in reading those lines in St. Mark, "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." This was difficult to understand; but I believed the words meant precisely what they said, and I kept them in mind. I have gone into all this to let

you know just how I stand ; because I feel as though you could help me, as it were, to classify the new ideas that the realization of my true relationship to God force upon me.

To give you the idea of the way in which the meaning of things is revealing itself to me. You spoke in your letter of "health and harmony," and I asked myself what you could mean by "harmony." Then, later in the day, I was considering that the reason why nothing outside of myself could harm me, was that *all* life came from God, and therefore my life must have affinity — be in harmony — with everything that has life. Am I right in thinking that that is what you mean?

I feel that I am treading on new ground, and I am somewhat timid. I see the ground, I know that I am on it, and the landscape is full of beautiful objects, and I know they are for me ; but I am strange to them, and don't understand yet how I am to utilize them. A.

THE SWORD OF VICTORY.

WHAT is this weapon that God puts into the hands of His servants and children, without which they are powerless to oppose evil, or realize the true poise of their being? Is it not the might of His love ; the power of His truth, which He gives freely and without stint, to all who seek it? Our power is always present, always within our grasp. The blessed contemplation of God — our Principle — and all His attributes, which we, His children, made in His image and likeness, have the assurance that we reflect — must always fill us with joyful awe, that such grand possibilities are within our reach. But because these attainments are great, we must not shrink with timid hearts from expressing the very highest and best ; nay, rather such possibilities should flood our being with a calm and rest and peace, which is born only from the certainty that God's love is an ever-present reality, and our strongest weapon against every fleshly and moral foe. Let us remember the text ; "When

the enemy shall come in like a flood, the Spirit of the Lord shall raise up a standard against him." How often the enemy, through mortal thought, does attempt to predominate our best desires and yearnings! But our sword is swift and sure, if not withheld. No power on earth can fight against God's Love, if we never falter in our use of the mighty weapon. Our constant prayer should be for a realization of this wondrous power, which every son and daughter of God possesses.

People often ask: What is the power of Christian Science? what are its secret workings? and what is the train of thought that occupies its disciples? When we answer that it is but the teaching of Christ faithfully carried out—the leading of pure lives, the unalloyed workings of the Holy Spirit in our hearts—a great lack of apprehension is apparent. There is nothing occult or mysterious in our teachings. The word of God, as revealed through Christ, is what we are ever seeking to express; and, as we must express it in this mortal body, which is but a symbol of the real and eternal, we meet with countless difficulties. But these may melt away, if with earnest aspirations we seek to unfold, like flowers, all the attributes of the divine nature within us. How blessed to think that we can ever go on and up; that our hearts, faint and weary sometimes with the strife of battle, may yet always be refreshed and sustained by the everlasting Love!

Christ came to earth, and took our human nature upon him to show us how pure lives could be led by all, rich and poor alike; how all hearts could rest in unrestricted, sweet communion with the Father. His was a life like ours, not escaping petty and small annoyances and sufferings, but gloriously overcoming them all by the power of his Father's spirit. He has said: "Your Father and mine." This then is our key to life. Even as Christ has opened the gates of heaven to our vision, so has he left us his bright example and teaching. We are all endowed with the Divine Spirit. God has breathed into us the essence of Life, and has left us to express it. He will help us, if we truly seek His face. But

it is useless to suppose that we can sit with folded hands, and without effort be filled with the realization of His glory; but we shall "run and not be weary," we shall "walk and not faint." Our heritage is glorious, yet is surely ours, and filled with the strength of God. His sword is in our hands; we can do much to overcome the barriers of our mortal environment. He bids us not look forward, but trust Him every hour. Yet who can help casting a few anticipations towards the time when He has promised that we shall walk with Him, beside the River of Life, when our garments shall be washed white in the blood of the lamb? I do not believe that He would deny us this looking forward to the consummation of our highest thoughts; but all little and petty anxieties must be cast away. They have no place in the thoughts of a true child of God; and we are not His trusting children if we allow such burdens to tarry there. Glorious songs, divinely echoed from above, will reach our ears through the burden and toil of the dreariest day; and in listening for His voice, and looking for His light, we shall help others, and mount, unawares, nearer to His presence, where sin and sorrow are unknown. There is no more beautiful thought than that, with God, our symbol of darkness is not known; that, when we are fit to bear it, all veils will be withdrawn, and the glorious light of pure goodness will dawn for us. It will be all Spirit then, and these symbols of matter will be forever done away. We shall "worship Him in spirit and in truth," and realize, as we can but dimly now, the pure love of our heavenly Father for His children.

Before such thoughts as these all earthly dissatisfactions vanish; and it seems easy to overcome, with the sword of the Spirit, all earthly adversaries. But the battle is always the same, and God means it shall be so — sometimes a brief respite — again the clash — still ever and always the sweet sustainment of His love; always coming a little nearer to the full understanding of Life through our many experiences; and always lifting the standard of our Lord against the foe. We can never fail when using His weapons. God grant us strength continually to wield them.

S. C.

THE BOSTON CHRISTIAN SCIENTIST

PUBLISHED BY THE
BOSTON CHRISTIAN SCIENCE SOCIETY,
BOSTON, MASS.

VOL. I. No. 4.

APR., 1889.

BOOK TABLE.

"A Lesson in Christian Science from the Poets," compiled by Miss Ellen M. Dyer, is a little gem in its way. The extracts from the various authors are very sweet and equally strong, the whole breathing of love divine, and the subjugation of fear and self through the quickening of Spirit within our thoughts. This statement of the student:

"Yet I am but a learner in the truth,
I can do nothing *now* to help another."

and the teacher's reply, selected from Whittier:

"Of what is to be, and what is done
Why quierest thou?
The past, and the time to be, are one,
And both are now,"

it would be well for every Christian Scientist to remember. If there is no past (and we know in Truth there can be none), then are there no memories of pain, or woe, or weak love, or rancorous hate, to hold us in bondage, to ferment us, or to tantalize us; and if there is no future, then vanish fear and dread, for the present is ours to make the most of, and that most is all perfect, without spot or blemish, if we know but one God, and have yielded up our idols, which, alas, we have not! We need not mourn over any good that will be lost out of remembrance, for that is in the ever-present now—in conscious Mind that can never change, and is conscious only of good forever.

THE BOSTON CHRISTIAN SCIENTIST bespeaks for this little booklet a wide circulation. For sale by the manager of this magazine; price, 50 cents per copy.

WE have received a little volume, neatly bound, containing sermons preached by Rev. Geo. B. Day of Chicago. The subjects are "Robert Elsmere," "Omnipotence of Faith,"

"The Good is All," "Origin of Evil," "Death Abolished," "True and False," "Justification by Faith," "The Saints were Saved," "The Eucharist," "Heaven," and the "Reign of Sin and the Reign of Righteousness Contrasted." The subject-matter is clear and well stated, and will prove of interest to the many students of Christian Science. Sermons by Geo. B. Day. O. M. Parsons, Publisher, 3015 Groveland Ave., Chicago.

"An Exposition of the Atonement," by Rev. Joseph Adams; also "An Exposition of the Lord's Prayer," by the same author, consists of a series of sermons which were preached in Chicago during the past year. They will prove of much interest to Christian Scientists, as they are delivered from their standpoint of faith, and to many others who do not yet admit themselves as willing to accept the doctrine for salvation of anything but the physical body. The author of these little volumes is an earnest Bible student, besides being imbued with a most Christian fellowship for his brother man wherever he finds him, and an Evangelist of long experience. An Exposition of the Atonement, by Rev. Joseph Adams; An Exposition of the Lord's Prayer, by the same author. 38 McVicker's Theatre Building, Chicago.

The following kindly and appreciative notice is from the *Journal and Press*, of Decorah, Iowa:

THE BOSTON CHRISTIAN SCIENTIST is a new monthly magazine which is one of the very best publications of that faith. It is free from vagaries and absurdities of some of the extremists, and takes a practical common sense view of things. It is not of the mercenary order, for with the volume which commenced with January, begins a full course of lessons, which, so far, are pronounced by Christian Scientists much superior to those of the generality, and are all in the magazine, which, with other literature, costs but a dollar a year.

THE BOSTON CHRISTIAN SCIENTIST.

VOL. I. No. 5.

MAY, 1889.

AN OPEN THOUGHT.

Continued from January and March.

WITH the new realization, that we are open thoughts to God, spring blessed suggestions of peace, of comfort, of hope; we lay down our arms, cease to struggle, and endeavor to perceive more, to listen more correctly, that we may apprehend meanings which have fallen upon dull ears while self held sway. Though we cannot know as we are known, we may yet find deep rest in the sense of God's comprehension and larger purpose for us; also we are assured of well-being in the very loss of a conscious homesickness that has dwelt with us heretofore. Before we began upon this lesson of open freedom, our thoughts expended themselves largely upon the pains and mistakes of the past; not learning a better way by them, but cramping the future with fears of coming similar distresses. We have stood upon many good minutes, that we have spoiled and wasted by these anxious forecastings. The example that Christ set for us, in the placid lily, was wholly forgotten. The essence of good growth lies in patient acceptance of existing conditions. An English author says, we must not disturb growth by twitching at the petals.

In the peace of God's oversight, we see that He unfolds the future for us, minute by minute, bidding us apply our energies to opportunities as they pass; and in this new apprehension, we are encouraged by the response to all high things that awakens in us.

While gazing on this new radiance we perceive that it falls not on ourselves alone, but that its beams are lighting upon all about us; those nearest us, we suddenly remember, are the neighbors whom we are to love as ourselves. If,

through some blessed experience, our windows have, sooner than our neighbor's, flown open to the light and he is still benighted, there is high work to be done; and, however God-like, no fear of audacity need chill our desire to do it, for in the open thought there is an over-smile that points to it, encouraging us that He will work in us and through us, that others may come to see His glory too. In this conviction we can only obey, following the shining truth that is vouchsafed, as called to be its prophet.

"If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee."

An open thought is expansive. It cries to every earth-tied creature to burst its shell of self and taste the true freedom of spirit, from which shall spring an insatiable hunger to grow away from self and unto God, to see as He sees, to be at one with Him, to quench all importunities that come not from Him, to prove that we are sustained by spiritual forces, that we *do* live and move and have our being in them, and that they are His reflections and our natural conditions.

Let us lift up our hearts and endeavor to learn that the "life of man is the vision of God," and learning, *abide* in the blessed truth. We must persevere in the brave faith that evil is but a semblance, a chained lion that cannot devour us. Higher realities demand demonstration and we may not lie down in dread, but continually keep in mind the safe fold, of which Christ is the door; we are to go in and to go out and to find pasture, the door of entrance and the door of exit being the same. If bewilderment comes upon us while we are outside, we can take comfort in the thought of the return to the open door and sure shelter, and in the words of the shepherd, "No man shall snatch them out of my hand." Our work is to be done through seeming perils; but ever remembering this safe back-ground will dispel the dark hours, and so our efforts will be strengthened and stayed, never paralyzed by fear. Again observing the lily we

shall be fortified by seeing that the firm foundations for growth are made in the darkness ; the sustaining roots search deeply and patiently for firm holdings to upbear the soaring stalk that it may fulfil its Maker's intention, producing many lilies pure and white and breathing fragrant incense unto Him.

The victory of good is illustrated in countless ways in nature, as if God scattered His thoughts under our feet and over our heads for suggestive lessons. The foul chimneys of the city pour out their black smoke clouds to meet the sunset colors in the west, and lo ! they become rosy, fleecy things, wafted into the radiance and absorbed by it. Was their blackness ever real ? Can they return to it ? Rather is not evil ever transmuted into good, leaving no trace ? The man who takes his daily walk, determined upon earthly thoughts, never looks up to see the silver-winged birds, that fly high above the tumult, rejoicing in the strength to fly, rejoicing in the gleam of sunlight on their wings, making one think they might have slipped a little way out of paradise rather than mounted so high from earth. Supposing the man *had* looked up and recognized that wings had meanings for him too ! God's birds fear not that the height will be dizzy, but strive for poise in the upper light that allures them ; the wings are strong enough, there is no falling ; shall not the man rise to his heights ? Often the body seems too heavy to believe in wings ; it clings to the earth which it thinks akin to it ; yet there is a dream of wings all about it, and to many the happy moment comes of achieving a little flight which ever after spurs to longer ones. Willingness to be "every whit whole" must underlie openness to God ; and many conditions, apparently holding to material existence, become the means of awakening this desire.

There are many varieties of lilies, yet all God's lilies ; each kind, hearing its call to growth through different conditions, has pushed through earth or air or water, on and up, until the perfect blossom opened wide its heart at the feet of the power that enabled it to climb, and blessed it, as an everlast-

ing pattern for our considering. There is peace in the heart of the lily ; do we not know its sweet joy, as the folded petals throw open in crowning fulfilment of the informing spirit of Life that it has followed from the first blind effort in the dark through all its upward way? Effulgence now! All glory be to Thee, O Lord most High. *M. E.*

'Tis the sublime of man,
Our noontide majesty, to know ourselves
Parts and proportions of one wondrous whole!
This fraternizes man ; this constitutes
Our charities and bearings. But 'tis God
Diffused through all that doth make all one whole.
S. T. Coleridge.

[FROM AN ADDRESS BY R. W. EMERSON, DELIVERED IN DIVINITY COLLEGE, CAMBRIDGE, 1838.]

SEE how this rapid, intrinsic energy worketh everywhere, righting wrongs, correcting appearances, and bringing up facts to a harmony with thoughts. Its operation in life, though slow to the senses, is at last as sure as in the soul. By it a man is made the Providence to himself, dispensing good to his goodness, and evil to his sin. Character is always known. Thefts never enrich ; alms never impoverish ; murder will speak out of stone walls. The least admixture of a lie, — for example, the taint of vanity, any attempt to make a good impression, a favorable appearance, — will instantly vitiate the effect. But speak the truth, and all nature and all spirits help you with unexpected furtherance. Speak the truth, and all things alive, or brute are vouchers, and the very roots of the grass underground there do seem to stir and move to bear you witness. See again the perfection of the law as it applies itself to the affections, and becomes the law of society. As we are, so we associate. The good, by affinity, seek the good ; the vile, by affinity,

the vile. Thus, of their own volition, souls proceed into heaven, into hell.

These facts have always suggested to man the sublime creed that the world is not the product of manifold power, but of one will, of one mind, and that one mind is everywhere active, in each ray of the star, in each wavelet of the pool; and whatever opposes that will is everywhere balked and baffled, because things are made so, and not otherwise. Good is positive. Evil is merely privative, not absolute; it is like cold, which is the privation of heat. All evil is so much death or nonentity. Benevolence is absolute and real. So much benevolence as a man hath, so much life hath he. For all things proceed out of this same spirit, which is differently named love, justice, temperance, in its different applications, just as the ocean receives different names on the several shores which it washes. All things proceed out of the same spirit, and all things conspire with it. Whilst a man seeks good ends, he is strong by the whole strength of nature. In so far as he roves from these ends, he bereaves himself of power, or auxiliaries; his being shrinks out of all remote channels, he becomes less and less, a mote, a point, until absolute badness is absolute death.

LIKE the star
That shines afar,
Without haste,
And without rest,
Let each man wheel with steady sway,
Round the task that rules the day,
And do his best! *Goethe.*

“IF Heaven consists in a state of holy dispositions and affections, and not in ‘pearly gates and purling brooks,’ this is the state we ought to cultivate, if we would reach the heavenly life.”

FOLLOWING CHRIST.

CASTING about in thought as to what should be the subject-matter of this paper, the one great need that pressed itself upon me was that we should be more Christlike, following more closely our great example. He has said, "He that followeth me shall not walk in darkness, but shall have the light of life." What a tower of strength this ought to be to us, for there is no experience so dark or perplexing that light would not break in upon us if we would but stop and ask ourselves, what would our Master have done under these circumstances? How stands the Master to our thought? Are we, as Christian Scientists, commending ourselves to the world by our Christlike character, reflecting the qualities that are in the Divine mind?

Some of us have been professing Christian Scientists one, two, three years, or more. When we began, there was physical suffering as well as pride and selfishness. Discord ruled us. What sweet notes of harmony now fill the air! Do our best friends begin to discern in us Christlikeness? Are we reflecting love — the love that "suffereth long, and is kind; that envieth not; that vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth?" This Christlikeness is what we need, even more than demonstration. Not because we have preached, or prophesied, or cast out devils, or done many wonderful works, shall we be accepted; but because we have done the will of the Father. We are to bear the image of the heavenly, even to be like our blessed Master.

Witness his matchless love and wisdom at the house of Simon the Pharisee. All are familiar with the story, but it will bear repeating. Simon had invited Jesus to eat at his house. A woman who was a sinner, hearing that Jesus sat at meat in the Pharisee's house, according to the hospitable custom of the country, came in and brought an alabaster box of ointment and stood at his feet weeping, washing his feet with her tears, and wiping them with her hair, and then

kissing them and anointing them with the ointment. And the Pharisee said within himself, "If this man were a prophet, he would have known what manner of woman this is, for she is a sinner." But Jesus, knowing his thought, said with wondrous lovingkindness, "Simon, I have somewhat to say unto thee." "Master, say on," answered Simon. And then he told the story of the two debtors, one owing five hundred pence and the other fifty, and having nothing to pay with, the creditor frankly forgave them both. "Tell me therefore," said Jesus, "which of them will love him most;" and Simon answered, "I suppose that he to whom he forgave most." Imagine how keenly Simon must have felt his own lack of courtesy and hospitality (for it was the custom of the country to offer a guest water to wash his feet), when Jesus said, "Simon, seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, her sins, which were many, are forgiven, for she hath loved much." What joy must have filled her heart as she went, and how ardently she must have loved him ever after! But although Simon had been reprovèd with such gentleness and kindness, how plainly must he have seen his shortcomings!

What lessons of love and wisdom even this one incident in the life of our Master teaches us! Let us measure every thought and deed by this standard, that the life also of Jesus may be manifested in us.

C. I.

BE Thou my Sun, my selfishness destroy;
Thy atmosphere of love be all my joy;
Thy presence be my sunshine ever bright,
My soul the little mote that lives but in Thy light.
Tersteegen.

RESOLUTION AND ACTION.

BUT indeed conviction, were it never so excellent, is worthless till it convert itself into conduct. Nay, properly, conviction is not possible till then; inasmuch as all speculation is by nature endless, formless, a vortex amid vortices: only by a felt indubitable certainty of experience does it find any centre to revolve round, and so fashion itself into a system. Most true is it, as a wise man teaches us, that "Doubt of any sort cannot be removed except by action." On which ground, too, let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this other precept well to heart, which to me was of invaluable service: "Do the duty which lies nearest thee," which thou knowest to be a duty! Thy second duty will already have become clearer.

May we not say, however, that the hour of spiritual enfranchisement is even this: When your ideal world wherein the whole man has been dimly struggling and inexpressibly languishing to work, becomes revealed and thrown open; you discover, with amazement enough, like the Lothario in Wilhelm Meister, that your "America is here or nowhere." The situation that has not its duty, its ideal, was never yet occupied by man.

Yes here, in this poor, miserable, hampered, despicable actual, wherein even now thou standest, here or nowhere is thy ideal: work it out therefrom; and working, believe, live, be free. Fool! the ideal is in thyself; the impediment, too, is in thyself: thy condition is but the stuff thou art to shape that same ideal out of: what matters whether such stuff be of this sort or that, so the form thou give it be heroic, be poetic? O, thou that pinest in the imprisonment of the actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already with thee, "here or nowhere" couldst thou only see!

But it is with man's soul as it was with nature: the beginning of creation is — light. Till the eye have vision the

whole members are in bonds. Divine moment, when over the tempest-tost soul, as once over the wild-weltering chaos, it is spoken "Let there be Light!" Even to the greatest that has felt such a moment, is it not miraculous and God-announcing; even as, under simple figures, to the simplest and least? The mad primeval discord is hushed; the rudely-jumbled, conflicting elements bind themselves into separate firmaments: deep, silent rock-foundations are built beneath; instead of a dark, wasteful chaos, we have a blooming, fertile, heaven-encompassed world.

Thomas Carlyle.

A LETTER.

MY DEAR FRIEND, — You say that, even though you have attended a class in Christian Science, you find much in the theory that you cannot understand, and that you feel you have no power to help your son, whom you would gladly assist.

If you will forgive my frankness, I will tell you where I think your trouble lies. Have you "left all to follow" Christ? When I ask you if you have "left all," you must know that I do not mean the question as we should formerly have meant it. I mean: Have you tried to leave all sin? No one asks you to leave the good. Have you tried to know, and to express, nothing but the love of God? If you had gone from the class with the determination to aid your fellow-men, and to use to the utmost the power of God, the use of which you for the first time understood, you would have grown in your ability to help others as well as yourself.

You cannot understand how your niece, who was cured by Christian Science, remains perfectly well, though she never studied, while you, who have attended a class in Christian Science, have found these last months so hard. Of one to whom much has been given, much will be required. I think that the first steps are the most important. They are the

acts of consecration. You begin to look upon yourself as the child of the Father, with no life but the life of God, and with no power to manifest that life but the power of God. When you are firmly established in this thought, and you have demonstrated its truth, you will find yourself strong for future tasks.

You remember that, when Simon's wife's mother was cured of her fever, "she arose and ministered unto them." Have you ministered? I believe that this ministry is required of us, and that no one, who knows how to work, can remain idle without suffering for it. If you are trying to realize the truth for yourself and for your family only, to the exclusion of others, you will always have to rest on the strength of another.

Seek your strength, dear friend, at the source of all strength. "Rejoice in the Lord always." "Preach the gospel and heal the sick." Fulfil the commands of your Father, and you will find Him faithful to His promises.

I feel sure that you were willing to do the work; but that you thought that you did not know how to begin, and that you distrusted your own power. Your trouble was that you thought of this power as of something that was to come from you, and that you did not realize how wholly all that you are, and all that you have, is of God. It is not too late. This unsettled feeling which you speak of is a good sign. I believe that you have been growing steadily. Now rest in the thought that God governs you, and that He will lead you. Rest solely in the power of God, and you will see your way towards working for Him. When you have taken one step, you will feel the power of God sustaining you; and you will find a joy and a peace such as have never been yours before, and such as can never come to you from any other source.

You say that you "cannot make the teaching of Christian Science conform with the gospel teaching." Is that really the case, or are you trying to keep to your old conception of the gospel teaching? I do not find anything in Christian Science that conflicts with the teaching of the

gospel, as I read it now. We have all confused the words of the New Testament with the ideas that have been given us in childhood.

Above all things, do not cling to the error that God is the author of evil. How can any one, who believes in a Heavenly Father, think of Him as the creator of evil as well as of good? You ask: "Why should our Saviour have suffered and died for us, if sin does not exist?" Sin does exist to the mind of humanity, but not in the mind of God. We say that Christ is the victor, that he triumphed over sin and over the grave. Would God send His Son to show the nothingness of His own creations? If you say sin exists, it does exist to you; but the fact that you say that sin exists, does not make it exist in the mind of God. You come back to the old question of the theologians—the origin of evil. We say that sin is a delusion of the mind of humanity. We are then confronted with the question: Where did the delusion come from? How did man, the image and likeness of God, come to have any delusion? The question, in its various forms, has never been satisfactorily answered by any theology; but Christian Scientists are unable to think of God as the author of anything but perfection.

When you speak of prayer, you seem to me to speak of it in the old sense, as simply a petition, and not as a realizing of the truth that God is all, and that all that we are is perfect, because we are reflections of Him. Emerson's idea of prayer seems to me to be identical with the idea of the Christian Scientist: "Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing his works good." Think of prayer in that way. Think of God as really your father, whose tender love is always going out to you. Put yourself in a position to feel that love surrounding you, and never allow sin to place a barrier between you and that tender love. Realize that God does not place the barrier; that His work has been accomplished. He has manifested His love to-

wards us. Now all that we have to do is to do His will, and to realize the truth. This is the way in which we must pray. When we realize the never-changing love that supports us, we can no longer, in vain petitions, point out to God the way; for we shall know that He is the way, and that the way is always ready for us, in spite of our straying steps. I have written about the way, my friend, and about the support that will uphold you, when walking there; but no words of mine can tell you of the joy that will surround you in your walk with God. Joy is your birthright; and there is no joy that compares with the joy of helping others. The life that gives itself to God is never aimless; and the beautiful rewards are sure to come for your faithful labor.

L. L. L.

I say to thee — do thou repeat
To the first man thou mayest meet
In lane, highway, or open street, —

That he and we and all men move
Under a canopy of love,
As broad as the blue sky above;

That doubt and trouble, fear and pain,
And anguish, — all are shadows vain,
That death itself shall not remain;

And ere thou leave him, say thou this
Yet one word more, — They only miss
The winning of that final bliss,

Who will not count it true that Love,
Blessing, not cursing, rules above,
And that in it we live and move.

Trench.

“There is nothing so contrary to God as sin, and God will not suffer sin always to rule His masterpiece, man.

DIVINE HEALING .

THE following disconnected extracts from a sermon by Rev. A. B. Simpson, of New York, show how recognition of Truth is spreading in all directions. Verily the day of its universal apprehension approaches when the whole world shall indeed perceive the Light of the world which lighteth every man :

Divine healing is not medical healing. It does not come to us through medicines, nor is it God's especial blessing on remedies and means. It is the direct power of the Almighty hand of God Himself. "Himself took our infirmities," and he is able to carry them without man's help.

They need to be sure that God's word distinctly presents healing for disease, and does it as definitely as it does forgiveness of sin.

It is a serious question whether there is such a force in nature as animal magnetism, and whether what this seems to be, is not rather an influence to which one person's mind is subject from causes within itself.

Divine healing is not prayer cure. There are many Christians who greatly desire others to pray for them. If they can secure a certain quantity of prayer, there will come a corresponding influence for good upon them, and if all the Christians in the world were to pray for them, they would expect to be healed. There is a general notion that there is a great deal of power in prayer which must have an effect if it can be concentrated. And if enough of it could be obtained, it would remove mountains, and perhaps be able to break down God's stubborn will. This is practically what this view teaches. There is no power in prayer unless it is the prayer of God Himself. Unless you are in contact with Christ the living Healer, there is no healing. Christ's healing is by his own divine touch.

If you get to looking at your faith, you will lose the faith itself. It is God who heals always.

Divine healing is not will power. No person can grapple with his own helplessness and turn it over into strength.

It is a principle of mechanics that no body can move itself. There must be some power outside of itself to do this. The will must be yielded up to Christ, and then he will work in us to will and to do of his good pleasure. Then the first thought will be how easy, how delightfully simple it is to receive the power from him which we need. It is only touching God's hand, and receiving strength from His life.

It comes to us by faith. It is not the faith that heals. God heals, but faith receives it. We believe that God is healing before any evidence is given. We are to act as if it were already true. God wants us to lean on Him, and trust Him, and then rejoice and praise Him for what He has given, with no doubt or fear.

It is a touch of the divine omnipotence and nothing short of it. It is the same power that raised Jairus' daughter from the dead, or converted your soul.

It is founded, not on the reasoning of man or the testimony of those who have been healed, but on the word of God alone. All the testimony that could be gathered from the whole universe would not establish the truth of such a doctrine, if it is not in the Scriptures. All the deductions of the human intellect are worthless if they are not rooted there. The truth rests on God's eternal word, or it is merely human.

FOR ever in the eternal land
The glorious day is dawning;
FOR ever is the Father's Light
Like an endless, outspread morning.

Faber.

ALL the doors that lead inward to the secret place of the Most High are doors outward — out of self, out of smallness, out of wrong.

George MacDonald.

A SHORT SERMON.

ALL is good: there is no evil: that which seems to be evil exists only in appearance and not reality. This is the teaching of Christian Science; and it is not a system of philosophy or a theory for scholars and dreamers only, but it is a principle to live by now. It is of practical value and may be applied to all the affairs of our every-day experience and consciousness. It is worthless if it is any less than this. If this principle will heal disease, it is the worst inconsistency to think it will not heal every error, but to our apprehension there are worse errors than disease. If there is no evil, the Scientist will shut his eyes just as resolutely to the existence of every manifestation of a failing in disposition or conduct as he does to disease. He will no more retail or circulate tales of others' shortcomings than he will sustain and advocate the belief of the reality of contagious diseases. If he declares a disease to be unreal he should so declare every error of humanity. Instead of filling the world with recapitulations of the bad qualities of others, he will only speak of their good ones, and will refuse to see anything but good. He will know that because it is only error that can see error, therefore it is solely because of error in himself that he sees it in others. The condemnation of another is always self-conviction.

Here is the great work of Christian Scientists. When they all act in accordance with the grand thought that evil, or error, does not exist in any of its appearances then human society and humanity itself will be transformed. A lady looked at a drunken man, seeing only the creature God had made in His own likeness and image, until shortly he arose from his stupor and walked away erect and firm. If we would, in a similar way, look at our enemies who are apparently striving to injure us, or at our acquaintances who are speaking evil of others, or at the cheat who is striving to defraud, or at any and every form in which evil seems to manifest itself, and just as resolutely see only the man who is in the likeness of his Father, refusing to recognize the error,

then the whole world would change its appearance as did the gait of the drunken man.

Here is the duty of every one, not to oppose the nothing nor to spend time talking about it, thus prolonging its appearance as something, but simply to know its nothingness and act accordingly. Good is all that is. Why, then, either mention or recognize in any way anything else? To act consistently with our opinions would be to live Christian Science as well as to profess it. God is love; but love sees no evil in anything.

X. Q. Z.

PATIENT CONTINUANCE IN WELL DOING.

A GERMAN, whose sense of sound was exceedingly acute, was passing by a church, a few days after he had landed in this country, and the sound of music attracted him to enter, though he had no knowledge of our language. The music proved to be a piece of nasal psalmody, sung in most discordant fashion, and the sensitive German would fain have covered his ears. As this was scarcely civil, and might appear like insanity, his next impulse was to rush into the open air, and leave the hated sounds behind him.

"But this, too, I feared to do," said he, "lest offence might be given; so I resolved to endure the torture with the best fortitude I could assume; when lo! I distinguished, amid the din, the soft, clear voice of a woman singing in perfect tune. She made no effort to drown the voices of her companions, neither was she disturbed by their noisy discord; but patiently and sweetly she sang in full, rich tones. One after another yielded to the gentle influence; and before the tune was finished, all were in perfect harmony."

I have often thought of this story, as conveying an instructive lesson. The spirit that can thus sing patiently and sweetly in a world of discord must indeed be of the strongest as well as the gentlest kind. One scarce can hear his own soft voice amid the braying of the multitude; and

ever and anon comes the temptation to sing louder than they, and drown the voices that cannot thus be forced into perfect tune. But this were a pitiful experiment; the melodious tones, cracked into shrillness, would only increase the tumult.

Stronger and more frequently comes the temptation to stop singing, and let discord do its own wild work. But blessed are they that endure to the end,—singing patiently and sweetly, till all join in with loving acquiescence, and universal harmony prevails, without forcing into submission the free discord of a single voice.

This is the hardest and bravest task which a true soul has to perform amid the clashing elements of time. But once has it been done perfectly, unto the end; and that voice—so clear in its meekness—is heard above all the din of a tumultuous world; one after another chimes in with its patient sweetness; and, through infinite discord, the listening soul can perceive that the great tune is slowly coming into harmony.

Mrs. L. M. Child.

SUBSTANCE AND CAUSE.

IN the writings of Plato I found a statement which is dear to Christian Scientists, and as I read it I felt I must give you my impressions. He conceives God as Substance and Cause,—as the substance of ideas and the cause of forms.

In the Bible, Paul tells us about the substance of things hoped for, and at the present day we are realizing the hope. Now we, as students of Jesus, seek for this Substance and Cause. Now, for us to have a point to work from, we must have a revealer or way-shower, that as we go on in our studies of the infinite Cause, all things will be made clear and tangible. Jesus, as the Son of man, while here, prepared and developed one of the grandest and most wonderful systems of healing and teaching; so wonderful, yet simple, it has come down to this age and is only seen as

through a glass, darkly. Jesus made all things clear, and removed the veil of sense, so we who will can see clearly that this Substance and infinite Cause is real and tangible. We are not in the days of voodooism, necromancy, or other errors of mortal mind. There is but one universal cause, and that is God.

Jesus showed us on the mount of transfiguration that law and prophecy were merged into one thought,—the glorified Christ; for when the disciples of Jesus looked up they saw no man, save Jesus only. I cannot find in his school of Divine Science that he ever taught us to bow down to the laws of matter. He plainly taught us that in God there is no occasion; and Paul, in his second letter to Timothy, (i. 7) says, speaking of our substantial gift: "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." The one eternal Cause having made us such a gift, why not accept it? We have it now. I feel like saying: Now let us, as Christian Scientists, stop preaching and teaching that there is more than one cause, and that any cause can destroy our loved ones, can separate husband and wife, can prevent us from doing the work of Good; let us stop believing we are governed by any other power than the eternal Good. As I study the teachings of Jesus I find he analyzed error thoroughly then and there, once for all, so we could see the allness of God and the nothingness of error. We must carry our thoughts so high that we will rise above the seeming claims of error.

Remember, Jesus never left us defenceless; but he said, I will come again. He has come again, and in the same manner he went away; but the clouds of material darkness prevent many from realizing the truth. He came back on the day of Pentecost, as Christ, to be forever with his own. He was a prophet giving evidence of the substance of things hoped for. Now he appears as our great High Priest, the Mediator of the new covenant. Soon as we realize the facts of revelation, of our oneness with him and God, as Causation, we shall see him as King. To gain the full knowledge

of the goodness of all, we must go on unto perfection, believing nothing can separate us from the love that is God. We must be separate from all personality, be lost with Christ in God. Oh that all Christian Scientists might show forth the ever-abiding Substance, and by their lives show in their form, the image and likeness of the eternal and supreme Cause. V—l.

AT ONE.

SOLOMON SOLIS-COHEN gives the following beautiful expression of a universal truth in a poem published in the *Christian Register* : —

Truth is never foe to truth,
Science has no war with faith ;
Different though the tongues they speak,
One the word that either saith.
Faith, in dream, a ladder sees
Heavenward reaching from the sod :
Science slowly builds and climbs,
Climbing, buildeth up to God.

* * * * *

Truth hath never war with truth,
Science finds no foe in faith ;
Unto him that knows its tongue
One the word that either saith.
Science slowly builds a stair,
Faith sees that by angels trod —
Brother, climb by which thou wilt ;
Either leads the soul to God.

“HUMBLE we must be, if to heaven we go ;
High is the roof there, but the gate is low.”

THE EQUANIMITY OF JESUS.

GREAT occasions rally great principles and brace the mind to a lofty bearing, a bearing that is even above itself. But trials that make no occasion at all, leave it to show the goodness and beauty it has in its own disposition. And here precisely is the superhuman glory of Christ as a character, that he is just as perfect, exhibits just as great a spirit, in little trials as in great ones. In all the history of his life, we are not able to detect the faintest indication that he slips or falters. And this is the more remarkable that he is prosecuting so great a work, with so great enthusiasm; counting it his meat and drink, and pouring into it all the energies of his life. For when men have great works on hand, their very enthusiasm runs to impatience. When thwarted or unreasonably hindered, their soul strikes fire against the obstacles they meet, they worry themselves at every hindrance, every disappointment, and break out in stormy and fanatical violence. But Jesus, for some reason, is just as even, just as serene, in all his petty vexations and hindrances, as if he had nothing on hand to do. A kind of sacred patience invests him everywhere. Having no element of crude will mixed with his work, he is able, in all trial and opposition, to hold a condition of serenity above the clouds, and let them sail under him, without ever obscuring the sun. He is poor, and hungry, and weary, and despised, insulted by his enemies, deserted by his friends, but never disheartened, never fretted or ruffled. You see, meantime, that he is no stoic; he visibly feels every such ill, as his delicate and sensitive nature must; but he has some sacred and sovereign good present to mingle with his pains which, as it were naturally and without any self-watching, allays them. He does not seem to rule his temper, but rather to have none; for temper, in the sense of passion, is a fury that follows the will, as the lightnings follow the disturbing forces of the winds among the clouds, and accordingly where there is no self-will to roll up the clouds and hurl them through the sky, the lightnings hold their equilibrium and are as though they were not. *Horace Bushnell.*

THE PERSON OF THE MESSIAH.

WHILE reading lately in the Acts, the thought came to me to consider how in the days when our faith was new the Apostles of Christ presented to the world their strange doctrine. I have often wondered how they felt, what words they used as they began to make known the message so contrary to the opinions and habits of men and which was to make its mighty progress through human history and life not less in spite of the contradictions of its adversaries than the misconceptions of its advocates. Naturally we turn to the only record we possess of the Apostolic Church (the Epistles excepted) to see what it reveals; and we find that this little volume which in seventy-five or eighty pages gives us the history of Christianity for thirty-five years yet tells us fully the manner and method of the teaching. The very name of the book suggests this. The "Acts" are not the deeds or the exploits of the Apostles, but their methods, behavior, *practices*. In fact, our word *practice* is derived from the Greek word here rendered *Acts*. The "Acts of the Apostles" is the record how the Apostles or missionaries (for apostle means missionary) set forth the religion of Christ.

Every word of this narrative teems with meaning. Christianity is called the way, the road, as one happily expresses it, because men travel thereon to life and holiness; the doctrine is called the gospel, the glad tidings, because it is a declaration of joy and peace; miracles are called the powers of the Holy Ghost, because they are instances and evidences of divine presence and power.

Therefore it is with deep expectation that we inquire what was the message itself; what it was the Apostles told those who demanded of them the reason or the import of their unheard-of mission. And we find that it was always the same: whether to Jews or Gentiles, to cultured philosophers or ignorant barbarians, before despotic tyrants or intolerant bigots, whether disputing, instructing, or pleading, — the life and person of Jesus Christ is their doctrine, their inspiration, their gospel.

Did you ever consider that in the New Testament the idea of the gospel is the history of Jesus? The "Gospel according to Matthew" is Matthew's "Life of Christ." Philip, when he taught the eunuch, "preached unto him Jesus," (literally, "preached as the gospel," or, "declared the glad tidings about" Jesus; *εὐαγγελίσσατο τὸν Ἰησοῦν*, Acts viii. 35). Paul says that the gospel he preached in Corinth was this: that Christ died for our sins; that he was buried, and that he rose; and again: We preach not ourselves but Christ Jesus the Lord.

It is surely worth while to consider briefly some of the reasons why the gospel message is the life and character of the Messiah. All things were made by the Word. The Logos, the Wisdom of God, is the Principle of the universe of divine ideas (*cf.* Rev. iii. 14; Prov. viii. 22). This we all accept, for it is the foundation of Christian Science. This spiritual creation is the expression of God's idea of perfection; it comprehends all things because God is infinite; the principle thereof is eternal, being the immediate manifestation to the mind of God of His own consciousness; and the facts of this creation are the sole realities, because they are the thoughts of the only wise God. Whatever the supposititious evidence of false sense suggests, the principle is eternally true; and the creation, founded on the truth that reality is harmonious, cannot suffer harm.

It is evident, then, that with this idea of God, salvation consists in coming to the knowledge of truth. To realize the thought of God, to express with every faculty the movements of Divine Being, to be conscious always of the presence of spiritual realities, is the enjoyment of every possibility and the fulfillment of the whole purpose of the Creator. Therefore salvation is the restoration, or rather the vindication of God's image and likeness; that "we see not yet all things under him," that the whole creation "groaneth and travaileth together in pain," — the fault and the remedy concern man only, or as Paul has expressed it, the restoration of all things awaits simply the "manifestation of the sons of God."

T. T. C.

(*To be continued.*)

THE BOSTON CHRISTIAN SCIENTIST

PUBLISHED BY THE

BOSTON CHRISTIAN SCIENCE SOCIETY,

BOSTON, MASS.

VOL. I. No. 5.

MAY, 1889.

WE wish to express to our readers the satisfaction which the Boston Christian Science Society, and especially the members of the Publishing Committee, feel at the reception which continues to be accorded to the SCIENTIST. Our friends are very kind, there are more of them than we knew, and they come from unexpected locations ; all of which is only another proof that in Truth the world is but one brotherhood. We have only to keep in Truth to find this out and to realize it ; and to know that we have no enemies. God indeed "hath made of one blood all nations of men for to dwell on all the face of the earth." If we manifest nothing else beside the love due to our brethren we shall speedily find that all are truly our brethren whatever the outward semblance might have been before.

With good opinions and kind words come also an increase in our subscription list, which pleases us. We have seen it grow larger each month, but yet its size is not such as to forbid the addition of more. What publication was ever in that predicament ? We are ambitious in this respect, and would be glad if we included subscribers enough so that our magazine might be read by every Christian Scientist everywhere. But we are making no special exertions to obtain subscribers, preferring that our list should be the healthy, steady growth which results from a genuine appreciation, rather than the spasmodic creation of overstrained effort. We prefer to depend on our friends, rather than "hired servants" who might be employed to solicit for us. Therefore, we say now, as we have said before, if any one likes the SCIENTIST, we will thank him to subscribe and also to induce his neighbor to do likewise. If any one believes that the SCIENTIST is doing good work let him "lend a hand" and help along. He may also help himself thereby.

Then, too, if any one has seen a light which illuminates his own way, be it ever so little, or if any one has recognized a thought which has been of assistance, let him put it on paper and send it to us. We promise every such a one that, though nothing further may ever come of it, the very effort of getting a thought into such shape that it may be seen by another, will result in an ample reward for the labor from the increased clearness and definiteness of the writer's own apprehension. If it is published it may be of as much service to others as it was to the writer. In spiritual things one always receives by giving. We are always glad to receive communications on all Christian Science subjects, because each one, whether it is used or not, increases our ability for helpfulness; and we wish to make the SCIENTIST truly helpful in all good things.

RECOGNITION.

WE continue to receive from our exchanges kind notices of the SCIENTIST. Some of these, especially from Chicago and Kansas City, give us words of praise; in fact, most of these friendly welcomes are expressed in terms too complimentary for modest quotation on our part: but we wish to acknowledge all cordial mention with thanks, and also to express our earnest hopes that we may furnish in our future pages more and more helpful and enjoyable Christian Science reading matter and by this means win large numbers of friends, well-wishers, and general readers.

IT may be pleasant to the readers of the SCIENTIST, as well as to the one who contributed the article, to know that at least one child has by her own choice adopted the "Child's Science Prayer" which appeared in our February number. Before the mother understood Science she had taught the little girl to say her prayers every night, and not very long ago she was surprised by her repeating this instead of the usual prayer. The girl's attention had not been called to it, but she had seen it in the magazine, and, liking it, chose to repeat it at night much to the mother's satisfaction.

THE BOSTON CHRISTIAN SCIENTIST.

VOL. I. No. 6.

JUNE, 1889.

IN EARTHLY RENUNCIATION A HEAVENLY RECOMPENSE.

AGAIN and again has the question been asked, What can the world give us in exchange for imperishable Truth? Youth looks it over, as far as it can see, with all its human significance, and with all the freshness where everything is new and inviting, and finds a certain elation and joy in the brave and warlike deeds of its past generations, its tales of romance and chivalry, and the stirring events that have come down to the present like echoes of Time; but, perhaps, middle life finds man scarred from many a conflict and weary of battle, with the smell of its smoke still clinging to him, with romance a mockery, with every illusion destroyed by some calamitous touch; and all human trust dead in his heart, and if not one glimpse of heavenly radiance has opened before him, pitiable indeed is the wreck.

The environments of the world contract upon us as the years roll on. The many improvements toward overcoming time and space which mind has produced from its resources, have made us well acquainted with its people in our own and other lands. Our travels may include the wonders of every clime. London, Paris, Rome, Constantinople, Egypt, and all places renowned in song and story, are accessible to us, possess we the time, means, or inclination to avail ourselves of the advantage; otherwise, the many books written descriptive of its resources, wonders and people wait at the doors of our thought, to be indulged in whenever the opportunity offers. Yet in it all we do not find the peace for which we are seeking. While all roads may yet lead to Rome, Rome itself is no longer the eternal city of man, and we are not satisfied with the limitations that are constantly bringing us to wear-

some stops in study or travel, but find unwearied pleasure in turning from it all to the simple truth of our Master's teaching. We can learn as much of God in the rippling streamlet or an upland mound as we can in Niagara's fierce torrents, or the treacherous Alpine precipices.

The personalities of the world's great men and women are constantly passing before us in review, in youth bringing to us wide-eyed wonder, and possibly an ambitious incentive to enroll our names among those prominently emblazoned forth; but, as the years go on and are added to the dream of a past, the illusions are dispelled, the great ones sink into insignificance with few exceptions, and doubts are apt to arise whether even they were truly great, or simply reflecting the light of others; and we fall back on the good brought out, and to the Source of it all, certain of the genuineness of that. From the world's great we learn how illusive is earthly greatness, and from the world's simple that there is nothing to separate us from God, — simple not in deficiency of wisdom, but in lack of mortal mind subtlety and complexity of arrangement, whereby others are drawn into snares. How wide is the contrast between the romance of youth which, while waiting the unfolding of destiny, builds its castles among the Nebulæ, and the world-weary, hope-abandoned, time-scarred mortal who shakes his head drearily and wanders on, a travelling mortuary chapel filled with musty odors, or worse, from a dead, decaying past. But Life is not the sweet and bitter compound we believe it to be.

To look beyond the world of mortals, to behold the fixed and eternal in every blade of grass that shoots up from the black earth, the constancy of undying love in every blossoming rose, in every violet of the wood a lesson of simple faith and trust, and to be taught by every snowdrop blossoming out of the frozen ground the warmth and sustenance of Life, is to revel in the concrete wisdom of ages. The hills and the mountains should elevate our thoughts and reflect in us the strength of the Everlasting. Even the great ocean speaks to us of God, if we will permit it, and we seem to hear the mandate, "Thus far shalt thou go and no farther!" And then, too, the ozone of Truth is everywhere!

The buried cities along the shores of Time may teach to some the lesson of buried ages and prehistoric man, but we behold in it all a mighty fermentation and upheaval, where "*I am that I am*" was forgotten, and mortals essayed for a season to dominate all created things. Error is many-sided; Truth is ever the same, but it is all-comprehensive. The pessimist argues for the degeneracy and untrustworthiness of man as a fact which he beholds with a clearer vision than does the optimist with his light regard, and insists that we do not know our dearest friends as they really are, and that we have idealized in them properties and qualities of thought which they do not possess. All of this is true in a measure. Even the children possess wells of thought which their parents rarely fathom. For this reason we should never build upon anything so weak as human nature. If we place too much faith in earthly things we need not be disappointed over unfortunate results; but for our faith in God there will be a sweet return of hope and joy, a heavenly recompense, which will be the means of destroying doubts and fears.

We can trust man just as far as we look beyond the weakness that presents itself, and feel convinced that God governs, that only the right will prevail. We must always look to the Creator and never let our sense of the omnipotence of God be wavering, deadened or lost.

If we base our belief and faith in God on so frail a foundation as human conduct, and build thereupon a structure reaching high up in the heavens, we shall find it sooner or later toppling, and most likely it will all come crashing down; and if we have not looked beyond to Divine Wisdom for guidance and support, hope may seemingly become extinct, leaving us bruised and wounded in this *débris* of broken faith and earthly promise of better things. Sometimes these experiences are among our best and most useful lessons. The blandishments of error would prove fatal did they never lose their sweetness. Fortunate is that individual who soon becomes cloyed by them.

We owe a certain fealty to humanity, but it should be

supported and upheld by Christ, not one in which He has to be sacrificed. Neither have we any right to become doubtful of our fellow-creatures because of sad episodes. The sin which we see yielded to in another may have been a temptation with us. It does not call for pity or blame from us; neither should we remain indifferent to it. We can always pray for ourselves, and for mankind, individually or collectively, as we are permitted. Let us strive to maintain what we know to be the laws of God with as much scrupulousness as we do the written or unwritten letter of worldly canons, that there shall be no hint of caste clinging to a would-be spiritual condition. We are all as prodigals seeking the Father's house, while the most of us have wasted many opportunities toward better results, and all Pharisaic elements need to be expunged from our thoughts. Not one of us should entertain for a moment the "Thank God I am holier than thou art" feeling without a pang of great shame, when we so well know of the innumerable tares growing beside the little wheat in our fields. If we were crystal palaces of thought (I do not remember who originated that fancy), and each individual could behold all others as they are to mortal sense, how one would shrink from another, unless each reversed the present condition of observation, and, in so doing, examined only himself. Our true inwardness then would be always open to inspection, and we should doubtless see to it that every nook and crevice of our thoughts were clean, and, none would hold us better than we were, and by the same rule, none could accuse us of being worse than we were.

We may feel contentedly secure in leaving ourselves and our burdens with Christ. In seeking the secret place of the Most High we shall abide in the shadow of Omnipotent Love. There are seasons in which we may feel that we are struggling with the same *impedimenta* as did the children of Israel, a sword for one hand and a trowel for the other, but the sword should be used for the destruction of the evil we behold within ourselves, and the trowel for the upbuilding of others.

Standing out clearly and distinctly in strong relief against earthly weakness and earthly wickedness, we may ever behold the sublimated labor and success of the Holy Son, who never left the bosom of the Father even when ministering unto man here below; and whether memory bells ring out sweetly or clang discordantly above all present thought of joy, we must strive to lose self-consciousness in the realization of God's perfect government, until the "Peace, be still" is ours from on high. Let us cry with that other prodigal, and before the world palls upon us, "I will arise and go to my Father," and Love will embrace us though we are a long way off.

H. C. S.

THE NEW OLD TRUTH.

As we advance in the understanding of Christian Science no greater surprise meets us than the fact that we find the fundamental thoughts in the writings of all ages, and we exclaim as did Solomon, 977 B.C.: "Is there anything whereof it may be said, see, this is new? it hath already been of old time, which was before us." (Ecc. i. 10.) We pause and wonder that until now there has been so little practical application of this knowledge. "Nevertheless, God left not himself without witness." (Acts xiv. 17.) We thank God, through Jesus Christ our Lord, that having eyes we now see, and receive the things of Spirit, which are no longer foolishness unto us because they are spiritually discerned.

In "Theologia Germanica," a book written in 1497, we find Substance and Eternity defined perfectly to our conception. In the preface, written by Charles Kingsley in 1854, we read:—

"God is the Substance of all things; that which stands under the appearance; that by virtue of which a thing has its form, its life, its *real* existence, as far as it may have any. God is the Substance of all things, and everything is a thought of God. So again with Eternity. It is not merely

some future endless duration, but that ever-present moral world, governed by ever-living and absolutely necessary laws, in which we are now; and in which we should be equally, whether time and space, extension and duration, and the whole material universe to which they belong; became nothing this moment, or lasted endlessly."

In a poem written by Paul Gerhardt in 1620, we find expressed the powerlessness of evil to touch us when we realize that God is all. It is called a "Song in the Day of the East Wind": —

Is God for me ? I fear not, though all against me rise :
When I call on Christ my Saviour, the host of evil flies ;
My Friend, the Lord Almighty, and He who loves me, God.
What enemy can harm me, though coming as a flood !
I *know* it — I believe it — I say it fearlessly, —
That God, the Highest, Mightiest, forever loveth me.
At all times, in all places, He standeth at my side,
He rules the battle's fury, the tempest, and the tide.

A Rock that stands forever is Christ, my Righteousness,
And there I stand unfearing in everlasting bliss ;
No earthly thing is needful to this my life from heaven :
And nought of love is worthy, save that which Christ has given.
Christ all my praise and glory, my light most sweet and fair ;
The ship in which He saileth is scathless everywhere :
In Him I dare be joyful as a hero in the war ;
The judgment of the sinner affrighteth me no more.

And if in lonely places, a fearful child, I shrink,
He prays the prayer within me, I cannot ask or think, —
The deep unspoken language known only to that love,
Who fathoms the heart's mystery from the throne of light above.
His spirit to my spirit sweet words of comfort saith,
How God the weak one strengthens who leans on Him in faith ;
How He hath built a city of love and light and song,
Where the eye at last beholdeth what the heart had loved so long.

H. M. E.

CHRISTIANS are like the several flowers in a garden, that have each of them the dew of heaven, which being shaken with the wind, they let fall at each other's roots, whereby they are jointly nourished, and become nourishers of each other.

Bunyan.

SOME SELECTIONS FROM AN ESSAY BY
W. E. CHANNING.

IF we first regard man's highest nature, we shall see at once that to crucify or renounce this, so far from being a duty, would be a crime. The mind, which is the chief distinction, can never be spoken or thought of too reverently. It is God's highest work, His mirror and representative. Its superiority to the outward universe is mournfully overlooked, and is yet most true. This pre-eminence we ascribe to mind, not merely because it can comprehend the universe which cannot comprehend itself, but for still higher reasons.

No praise can equal God's goodness in creating us after His own spiritual likeness. No imagination can conceive of the greatness of the gift of a material and moral existence. Far from crucifying this, to unfold it must ever be the chief duty and end of our being, and the noblest tribute we can render to its author.

In truth, we feel more and more the importance of bringing men to juster conceptions of the inward gifts with which God has enriched them. We desire nothing so much as to open their eyes to their own spiritual possessions. We feel, indeed, the difficulties of the subject.

We know that we have to combat with a secret incredulity in many minds. We know that the clearest expositions will be imperfectly understood by those who have nothing in their experience to interpret what we utter. The mind, we are aware, can be clearly revealed to itself only by its own progress. Its capacities of thought, of action, of endurance, of triumphing over pleasure and pain, of identifying itself with other beings, of seeking truth without prejudice and without fear, of uniting itself with God, of sacrificing life to duty, these immortal energies can only be felt to be real and duly honored by those in whom they are gradually and steadily unfolded. Still we do not despair of meeting some response, though faint, in multitudes. Such a

spirit as God has breathed into men cannot easily exist without giving some signs of its divine original. In most men there are some revelations of their own nature, some beams of a light which belongs not to the earth, some sympathies with what is good and great in character, some perceptions of beauty, some gushings from the deep fountain of love in the soul, some thirstings for a purer happiness, some experience of the peculiar joy of a disinterested deed, some dim conceptions at least of their intimate relations to God. Most men understand through experience these testimonies to the secret wealth and immortal destination of the soul; while in not a few, such a measure of intellectual and moral power has been called forth that nothing is needed but a wise direction of their thoughts upon themselves to open to them the magnificent prospect of their own spiritual energy, and of the unbounded good into which it may be unfolded. For such we have written. We regard nothing so important to a human being as the knowledge of his own mind and of its intimate connection with the infinite Mind.

Faith is what man contains as a germ in his own breast; faith in what he may become, in what he was framed to be, in that state of power, light, purity, joy, to which Jesus Christ came to exalt him. This faith seems to us the quickening, saving, renovating principle, which God sent His Son to revive in the soul, and happy are they who can spread its empire in the world.

The truth is that one spirit runs through all our affections, as far as they are pure; and love to mankind, directed aright, is the germ and element of love to the Divinity. Whatever is excellent and venerable in human beings is of God, and in attaching ourselves to it we are preparing our hearts for its author. Whoever sees and recognizes the moral dignity of impartial justice and disinterested goodness in his fellow-creatures, has begun to pay homage to the attributes of God. The first emotion awakened in the soul—we mean filial attachment—is the dawning of love to our Father in heaven. Our deep interest in the history of good and great men, our

reverence towards enlightened legislators, our sympathy with philanthropists, our delight in mighty efforts of intellect consecrated to a good cause, — all these sentiments prove our capacity of an affectionate reverence to God; for He is at once the inspirer and the model of this intellectual and moral grandeur in His creatures. We even think that our love of nature has an affinity with the love of God, and was meant as a preparation for it; for the harmonies of nature are only His wisdom made visible; the heavens, so sublime, are a revelation of His immensity; and the beauty of creation images to us His overflowing love and blessedness. To us hardly anything seems plainer than that the soul was made for God. Not only its human affections guide it to Him; not only its deep wants, its dangers and helplessness guide it to Him; there are still higher indications of the end for which it was made. It has a capacity of more than human love, a principle or power of adoration which cannot bound itself to finite natures, which carries up the thoughts above the visible universe, and which, in approaching God, rises into a solemn transport, a mingled awe and joy, prophetic of a higher life; and a brighter signature of our end and happiness cannot be conceived.

WHAT we want to make us true men and women, over and above that which we bring into the world with us, is some sort of God-given instinct, motive, and new principle of life in us, which shall make us not only see the right, the true, and the noble, but love it, and give up our hearts and wills to it, and find in the confession of our weakness a strength, in the subjection of our own wills a freedom, in the utter carelessness about self a self-respect, such as we have never known before.

Charles Kingsley.

Nothing so demoralizes the forces of the soul as fear.

S. F. Smiley.

THE POWER OF TRUTH.

AMONG the many incidents in the life of Jesus, none more forcibly illustrates the power of Truth than the raising of Lazarus. This was the last in a series of glorious demonstrations and is recorded as a miracle, but it is not strange that he who so well understood the Principle which is immortal Life should be able to demonstrate it so completely.

The sublime height to which Jesus attained in the understanding of Truth has never been reached by any mortal in this or any other age, and therefore through all ages Jesus must still continue to be recognized as the divine Teacher and Leader sent from God.

No wonder this demonstration convinced many of the Jews. No wonder the high-priests trembled lest they should lose their power over the people. No wonder they dared not let him alone lest all the people should believe on him. Though the material phenomenon of this miracle has been the wonder and admiration of all ages since Jesus's time, yet the spiritual significance of that demonstration has been little understood. Even the disciples who were with Jesus at the time did not understand it. Martha better comprehended his divine mission (viz., to demonstrate over error) when she said to him, "Lord, if thou hadst been here, my brother had not died. But I know that even now whatsoever thou wilt ask of God, God will give it thee." (John xi. 21, 22.) Then follows that beautiful answer of Jesus, which has such a deep significance we cannot fully grasp its meaning: "I am the resurrection and the life: he that believeth in me, [though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." (John xi. 25, 26.) The Truth which Jesus understood admitted no such error as death, which mortal sense makes so real; and therein lies its power. Life to his sense had no beginning or ending, but was everlasting; as we read in John vi. 24: "He that heareth my word, and believeth on him that sent me, hath everlasting life."

The Truth to his conception was God as Principle, eternal,

immortal; the universe and man as the embodiment of that divine, perfect Principle — God the one and only Mind, infinite in intelligence, ceaseless in action, never separated from His creation, but continually holding this creation in all its forms in perfect harmony and life. Although we do not realize this truth as Jesus did, and cannot approach its complete demonstration, yet we can still claim to be following in the line of Jesus's teachings, the difference being in degree and not in kind; neither are we bold in making this claim, for our smallest demonstration proves that we have gained some understanding of Love which never deserts its object, of Life which never terminates in darkness, of Truth which contains no error in statement or proof.

And from our smallest beginning we may move forward through the countless ages to the perfect realization of life eternal, uninterrupted by death, discord, or decay. Then let the understanding of Truth banish the clouds of belief and raise us into the sunlight of Love, where perpetual Life awaits our recognition.

C. E. W.

In Thee enfolded, gathered, comprehended,
As holds the sea her waves — Thou hold'st us all.

E. S.

ALL the truths of religion conspire to one end — spiritual liberty. All the objects which it offers to our thoughts are sublime, kindling, exalting. Its fundamental truth is the existence of one God, one infinite and everlasting Father; and it teaches of the universe as pervaded, quickened, and vitally joined into one harmonious and beneficent whole, by His ever-present and omnipotent love. By this truth it breaks the power of matter and sense of present pleasure and pain, of anxiety and fear. It turns the mind from the visible, the outward and perishable, to the unseen, the spiritual and eternal, and, allying it with pure and great objects, makes it free.

Channing.

TRUTH.

Thou long disowned, reviled, opprest,
Strange friend of human kind,
Seeking through weary years a rest
Within our heart to find.

How late thy bright and peaceful brow
Breaks through these clouds of sin !
Hail, Truth Divine ! we know thee now,
Angel of God, come in ! *Eliza Scudder.*

SOME THOUGHTS OF GOD.

THAT which is absolutely essential to Christian Science, without which it has no form or element of existence, is an unhesitating and undoubting belief in God, the Creator of all that has been created, the Father whom Jesus Christ declared, the "I AM" who was from that beginning which was without commencement and who will be throughout unending existence; not a restricted being like the mortal material man, with similar loves and hates, angers and prejudices; nor the vague, indefinite, intangible, shadowy creation of the agnostic; nor yet the inflexible personification of law which the philosopher, in the frigidity of his intellect, enthrones far above and beyond the reach of mankind. The God of the Christian Scientist is infinite in the full and ultimate meaning of the word, and consequently is absolutely without limitation or restriction. To this understanding of God as infinite, in the broad, unqualified signification of the term, a logical and consistent adherence is inflexibly required.

God is also omnipresent, in the same absolute and positive understanding of that word. He is specially and particularly present, not only here and now, but everywhere in the boundless domain of His created universe and at every point of unending existence. These words struggle with ideas so

vast that they fail of their sublimity because of the frequency of their unmeaning use; but in this place they are meant in their fulness. God is all-presence, omnipresence; and whether we choose to recognize it or not we stand face to face with Him at all times and in all places. If mankind could only realize that God is ever present, wherever they may be and whatever their occupation, they would leave undone many things they now do and they would do many things they now leave undone.

God is omniscient, knowing all from the beginning — all that now is, or has been, or will be — as an ever-present now without retrospect or anticipation, from whom nothing is or can be hidden, and to whom nothing is revealed, because it is all within His own immediate ken. Of course, this knowing all does not include either knowledge or recognition of anything which does not exist, for that would be an absurdity. It would not be knowledge, but were it possible would be the opposite. God is omniscience in the largest meaning of the word; and this all-knowing is necessarily intelligence, and intelligence is mind. God is the one and only infinite mind or intelligence. We are from Him, and He is the sole source of wisdom. Because He is intelligence we are intelligent.

God is omnipotent. He is not only all-powerful, but all-power. There is no other power. He is omnipotence. By His word was created all that hath been made, and the power of His word keeps, sustains, and holds all that exists. Without Him there is nothing. He is the sole source of our ability. Because He is omnipotence we possess power, and there is no power but His. His is the all-pervading potency, or life, of all creation from the least to the greatest. There is no life but of Him, and all life is manifestation of His presence. Because He is life, we live.

And God who is thus omnipresent, omniscient, and omnipotent is the unchanging principle of all — which is divinity — from whom emanates, as rays from our sun, what we call principles, laws, rules — inflexible, unvarying, eternal, changeless, the same yesterday, to-day, and forever. He is

the immutable God, who is without variation or shadow of turning. The inevitable result of principle is harmony, and from this divine principle, which is God, flows that eternal harmony which constitutes that heaven of rest and peace which Jesus Christ so truly said is within us, and which we can find if we will only recognize it. Principle can produce only harmony, and harmony is heaven.

This principle is eternal and perfect truth, which embraces all, and controls and dominates all, searching all hearts, permeating all thought, manifesting itself everywhere and in everything. Without that truth existence itself is impossible, but with its recognition existence becomes a continual blessing and glory. It vivifies, beautifies, and delights everything, giving stability and nobility to all things. Pilate asked Jesus Christ, "What is truth?" that question of humanity which is as old as Adam, the very question which thousands are asking to-day. But Jesus had already answered it in that prayer of all prayers which he addressed to his Father at the conclusion of the Last Supper. He said: "Thy word is truth." But in John we read: "In the beginning was the word, and the word was with God, and the word was God." God is truth.

It has been well said that the soul of truth is love. Without truth there is no love; and as truth itself is without the slightest shadow of falsehood, so is this divine love, as infinite, as perfect, and as shadowless as God himself, for God is love; not poor, weak, or selfish, like our human love, but as far beyond that as the infinite is beyond the finite, the perfect beyond the imperfect. It is so far beyond our comprehension that unending existence will not be long enough for us to fathom its deeps or to comprehend its fulness of perfection.

This love changes our thought of the inexorable, immutable principle, which is God, without any violation of that principle, because He is love, into the tender loving — oh, so loving! — Father whom the Son Jesus Christ declared to a waiting world. That Father in His omniscience knoweth what we have need of before we ask Him; and He is more

willing than earthly parents are to give His children good gifts, or the Holy Spirit which is the sum of all good things. If we only seek first His kingdom and His righteousness, He will add all things. It is because God is love that Jesus Christ, when he was summing up the whole law, said not only to his disciples, but to every one who exists or ever will exist in human form: "Love your enemies . . . that ye may be the children of your Father which is in heaven . . . and ye therefore shall be perfect, as your heavenly Father is perfect." Love is perfection, and love is the fulfilling of the law. If we love our enemies we shall love all mankind. It is indeed, as Jesus said, only in this perfection of love that we so manifest the Father that we become in reality His children. And this perfect love is a manifestation of God. If this love which loves even enemies is a manifestation of God, then God is indeed love. *A. M. Crane.*

"THERE all the past a bright reverse shall seem,
Heaven the reality, and earth the dream."

WE distinguish the announcements of the soul, its manifestations of its own nature, by the term *Revelation*. These are always attended by the emotion of the sublime. For this communication is an influx of the Divine mind into our mind. It is an ebb of the individual rivulet before the flowing surges of the sea of life. Every distinct apprehension of this central commandment agitates men with awe and delight. A thrill passes through all men at the reception of new truth, or at the performance of a great action, which comes out of the heart of nature. In these communications the power to see is not separated from the will to do, but the insight proceeds from obedience, and the obedience proceeds from a joyful perception. Every moment when the individual feels himself invaded by it is memorable. *Emerson.*

ASPIRATION.

Renew Thine image, Lord, in me,
Lowly and gentle may I be ;
No charms but these to Thee are dear ;
No anger mayest Thou ever find,
No pride in my unruffled mind,
But faith, and heaven-born peace be there.

A patient, a victorious mind,
That life and all things casts behind,
Springs forth obedient to Thy call ;
A heart that no desire can move,
But still to adore, believe, and love,
Give me, my Lord, my Life, my All !
Paul Gerhardt.

SELF-RENUNCIATION THE ONLY WAY TO PEACE.

Extract from "Selections from Fénelon." Roberts Brothers.

So long as we dwell within ourselves we shall be a prey to the opposition, the malignity, the injustice of men. Our temper brings us into collision with other tempers ; our passions clash with those of our neighbors ; our wishes are so many tender places open to the shafts of those around ; our pride, which is incompatible with our neighbors, rises like the waves of a stormy sea ; — everything rouses, attacks, rebuffs us. We are exposed on all sides by reason of the sensitiveness of our passions and the jealousy of our pride. No peace is to be looked for within when one lives at the mercy of a crowd of greedy and insatiable desires, and when we can never satisfy this "me" which is so keen and so touchy as to whatever concerns it. Hence in our intercourse with others we are like invalids who have been long confined to the bed, who cannot be touched anywhere without pain. A sickly self-love, full of pity for itself, cannot be touched without screaming. Touch it with the end of your finger, and it

thinks itself flayed alive. Then add to this sensitiveness the roughness of other people, full of imperfections unknown to themselves, their disgust at our defects (at least as great as ours toward theirs), and you find all the children of Adam tormenting one another; half of mankind made unhappy by the other half, and rendering them miserable in their turn.

The only remedy is to come out of one's self in order to find peace. We must renounce ourselves, and lose all self-interest, that we may no longer have anything to lose, to fear, or to contrive. Then we shall enjoy the true peace reserved for "men of good-will"; that is for those who have no longer any will but God's, which becomes theirs. Then men will not be able to harm us; they can no longer attack us through our hopes or our fears; then we are willing to accept everything, and we refuse nothing.

THE PERSON OF THE MESSIAH.

Concluded.

We are taught in Christian Science that the universe is comprehended in the term *man*. Do we reflect how true this is? When man finds himself perfect, he will see all things perfect; discord lies wholly with the erring human sense. Therefore the prophets call on heaven and earth, as themselves interested and concerned, to unite with them in their rejoicing or mourn in their sorrow; therefore the gospel is said to be preached to the whole creation; therefore Paul says that if any man be in Christ, he is a new creation; the old things are passed away; behold, *they are become new*. (II Cor. v. 17, Rev. Vers., margin.)

The mighty work is the manifestation and demonstration of God's character. To know God is eternal life: then the knowledge of God is the supreme need of man, and whosoever can impart this knowledge becomes the author of eternal salvation.

Now from the earliest days to the time of Christ, the

prophets foretold and the world awaited the coming Saviour. Many were the visions, mighty the preparations, great the need of man that the way of life should be thus manifested. Moses foretold : —

“The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.” (Deut. xviii. 15.)

The Messiah, his nature, office, doctrine, formed the burden of law and prophecy. The anticipation of the patriarch, the prayer of the psalmist sighs for the revelation of Emmanuel to the heart and conscience of men. What, then, is the expectation and hope of Israel becomes in the church the joyful assurance of fulfilled promise. The Apostolic doctrine is this: that the long-expected Messiah has come in the person of Jesus of Nazareth.

It is the prevailing thought of the Apostolic Church, the Messiahship of Jesus. In the first formal annunciation of the Gospel to the Jews on the day of Pentecost, St. Peter thus declared the message: “Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.” St. Paul’s earliest recorded sermon, his address to the Jews in the city where the disciples were first called Christians, contains these words:—

“And we declare unto you glad tidings (Paul’s word is gospel, εὐαγγέλιον), how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again.” (Acts xiii. 32, 33).

And in his last-mentioned address, the first time he came to Rome, when he disputed all day from the law and the prophets, “he expounded,” Luke says, “and testified the kingdom of God, persuading them concerning Jesus.” (Acts xxviii. 28.) The Gentiles heard the same gospel. When Cornelius learned in a vision that Peter would come to declare to him new truths of God, and the great Apostle had travelled to Cæsarea to teach him, Peter’s instruction, or at least what Luke has recorded as the essential part of it, was a summary of Jesus’ life and office.

I have said that the need of man was to acquaint himself with God. This is precisely the purpose of Christ's mission, the declaration, or as John says, the *exposition* of God. (John i. 18, ἐξηγήσατο). Plato has somewhere compared understanding to wisdom and suggested what wonderful emotions of love we should experience could we but see Wisdom, which is the highest type of science, with our eyes. The philosopher's fancy has actually come to pass: "The Word became flesh and dwelt among us, and we beheld the glory." The incarnation has, so to speak, made God appreciable to human comprehension. This is the sacred mystery of Christian faith. St. Augustine has somewhere quaintly said:—

"I found in Plato that in the beginning was the Word and the Word was with God, and the Word was God; and, also, that all things were made by Him and without Him was not anything made that hath been made; but that the Word became flesh and dwelt among us, that I did not find."

It was a truth, however, known to St. John:—

"That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled, concerning the Word of Life (and the Life was manifested, and we have seen and bear witness, and declare unto you the Life, the eternal Life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also." (1 John i. 1-2 Rev. Vers.)

T. T. C.

COMMUNION WITH GOD.

THERE is an act of the mind, natural to the earnest and the wise, impossible only to the sensual and the fool, healthful to all who are sincere, which has small place in modern usage, and which few can now distinguish from vacuity. Those who knew what it was, called it meditation. It is not reading, in which we apprehend the thoughts of others, and bring them to our critical tribunal. It is not study, in which we strive to master the known and prevail over it, till it lies in order beneath our feet. It is not reasoning, in

which we seek to push forward the empire of our positive conceptions, and by combining what we have, reach others that we have not. It is not deliberation, which computes the particular problems of action, reckons up the forces that surround our individual lot, and projects accordingly the expedient of the right. It is not self-scrutiny, which by itself is only shrewdness, or at most science turned within instead of without, and analyzing mental feelings instead of physical facts. Its view is not personal and particular, but universal and immense,—the sweep of the nocturnal telescope over the infinitely great, not the insight of the solar microscope into the infinitely small. It brings, not an intense self-consciousness and spiritual egotism, but almost a renunciation of individuality, a mingling with the universe, a lapse of our little drop of existence into the boundless ocean of being. It does not find for us our place in the known world, but it loses it for us in the unknown. It puts nothing clearly beneath our feet, but a vault of awful beauty above our head. It gives us no matter for criticism and doubt, but everything for wonder and love. It does not suggest indirect demonstration, but furnishes immediate perception of things divine, eye to eye with the saints, spirit to spirit with God, peace to peace with heaven.

In thus being alone with the truth of things, and passing from shows and shadows into communion with the everlasting one, there is nothing at all impossible and out of reach. He is not faded or slow to bring us light, any more than is that sunshine of His, which is bright and swift as ever. He was no nearer Christ on Tabor or in Gethsemane than to us this day and every day. Neither the nature He inspires, nor His perennial inspiration, grows any older with the lapse of time; every human being that is born is a first man, fresh in this creation, and as open to heaven as if Eden were spread round him; and every blessed kindling of faith and new sanctity is a touch of His spirit as living, a gift as immediate from His exhaustless store of holy power, as the strength that befriended Christ in temptation, and the angel-calm that closed his agony. Is it not promised forever to the

pure in heart that they shall see God? Let any true man go into silence; strip himself of all pretence and selfishness of soul; lift off thought after thought, passion after passion, till he reaches the inmost depth of all; remember how short a time, and he was not at all; how short a time and he will not be here; open his window and look upon the night, how still its breath, how solemn its march, how deep its perspective, how ancient its forms of light; and think how little he knows except the perpetuity of God, and the mysteriousness of life; — and it will be strange if he does not feel the eternal Presence as close upon his soul as the breeze upon his brow; if he does not say: “O Lord, art Thou ever near as this, and have I not known Thee?” — if the true proportions and the genuine spirit of life do not open on his heart with infinite clearness, and show him the littleness of his temptations, and the grandeur of his trust. He is ashamed to have found weariness in toil so light, and tears where there was no trial to the brave. He discovers with astonishment how small the dust that has blinded him, and from the height of a quiet and holy love looks down with incredulous sorrow on the jealousies and fears and irritations that have vexed his life. A mighty wind of resolution sets in strong upon him, and freshens the whole atmosphere of his soul, sweeping down before it the light flakes of difficulty, till they vanish like snow upon the sea. He is imprisoned no more in a small compartment of time, but belongs to an eternity which is now and here. The isolation of his separate spirit passes away; and with the countless multitude of souls akin to God he is but a wave of His unbounded deep. He is at one with heaven, and hath found the secret place of the Almighty.

Martineau.

“As soon as a man realizes his at-one-ment with God he will feel his poverty no longer, for in our Father’s house there is enough for us all and to spare. We need only to be conscious of it and to know that it is ours to be able to appropriate it to our own use.”

THE BOSTON CHRISTIAN SCIENTIST

PUBLISHED BY THE

BOSTON CHRISTIAN SCIENCE SOCIETY,

BOSTON, MASS.

VOL. I. No. 6.

JUNE, 1889.

THE NATURE AND MEANS OF REVELATION.

THIS is the subtitle of "The Way," by John F. Weir, M.A., N.A., Dean of the Department of Fine Arts in Yale University, and from the press of Houghton, Mifflin & Company. While it is not on the standpoint of Christian Science thought, yet is it an exceedingly interesting work, the intention of the author evidently being to bring out the spiritual interpretation of the Scriptures, he seemingly concurring with the general opinion that Biblical history commences with Abraham, and that all which lies before is to be considered as symbolic, allegory veiling the truths of creation.

The first chapter, "The Beginning and the Ending," is an argument to prove the relationship between the two states. In the "Allegory of Creation" he considers both the Elohist and Jehovist narratives, and the correspondence between the seven days of the Elohist Scriptures and the seven churches of the Apocalypse, which he believes to stand "as representative symbols of the seven successive stages of consciousness through which the soul passes from its edenic state to its final union of will and life with God. 'He that hath an ear let him hear what the Spirit saith unto the churches: To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God.' Thus in the latest Scripture the mind is carried back to that earliest allegory as a true word of God."

The edenic and carnal states of man are considered, and both as an order of a natural world, and man as dependent upon each for creation; in the edenic state, man was *nigh* to God, but not *of* God. The "tree of life" and the "tree of knowledge of good and evil" are subjects of much careful

thought, the last of which "is partaken of under the old covenant," and the first under the new, "through Jesus Christ, and these symbols of the trees stand for the respective spheres of the natural and the spiritual man."

In treating of "Sin" he makes this statement: "The arousing of the moral sense through the act of disobedience converts evil into sin, and guilt thenceforth stamps its impress on the soul. . . . Sin and evil, therefore, are distinct in their natures, for while evils may be transmitted by natural descent, sin is not by inheritance." He reasons that sin is not transmitted by natural descent, because, if it were, then Jesus, as the Son of man, would not have been free of that inheritance from David, though evils may be imparted in that way, but that man can lessen them "by transmitting to his descendants a purer inheritance through flesh and blood, thus lessening for his descendants through all times the severity of their struggles for righteousness." He declares sin and evil to be distinct in their natures, but sin to be "fundamentally an act or state of disobedience."

He also endeavors to establish a trinity in man, stating it to be the physical, the psychical, and the spiritual conditions. The work consists of eight chapters: "The Beginning and the Ending," "The Seers and Prophets," "The Old Testament in the Light of the New," "The Son of Man," "The Risen Christ," "The Holy Ghost," "Manifestations of the Holy Ghost," and "The Spirit of Truth;" and no one can read the work without being impressed by the careful study and patient thought given to its production. In closing, we append this extract:—

. . . "Jesus said, 'I have power to lay down my life, and I have power to take it up again;' this the Messiah actually did, spiritually, in coming into the world, and ascending again to the Father. But while in the flesh, Jesus had power to translate himself, even as he was 'transfigured on the mount;' though he had this power, he chose to fulfil his mission 'even to the death of the cross.' But when his earthly mission was finished Jesus manifested this transmuting power by appearing to his disciples, and van-

ishing away before their eyes. And it was by this same means of transmutation that the body of Jesus 'saw not corruption.' This transmutation was further evinced by the disappearance of the food which he ate while manifesting himself; when received into his body, it partook of the nature of that body, and vanished with it. Finally this faculty of the soul was extended beyond the ability to transmute the physical into the psychical, or *vice versa*, and by the power of the Spirit it transmuted the psychical into the spiritual, as symbolized by his bodily ascension when he was 'received up into heaven.'

"Jesus revealed the full powers of a human soul when quickened by the indwelling Spirit of God; he manifested the perfect order of a sinless life, and the powers that flow thence when God's will has become man's will. That which, from a human point of view, may be deemed truly miraculous in the earthly life of Jesus while in the flesh, was his sinlessness, for the miracle of miracles is absolute perfection in the earthly state. But for Jesus himself there was no miracle associated with any of his acts; all was in perfect order, and in conformity with that which is unchangeable from the beginning. Therefore he said, 'Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.'"

AN OPEN REPLY.

If it were permissible to consider the *status* of man here, and one were asked whether another was good or bad, or a safe individual to know, he would have to decide, not from what that individual would declare for himself, but from the results growing out of his daily life, and the effect he has had upon others. If actively good he will have wrought a radical change with many, besides forcing others into the appearance of better things. Thank you, dear friends, for attributing to the BOSTON CHRISTIAN SCIENTIST such results.

THE BOSTON CHRISTIAN SCIENTIST.

VOL. I. No. 7.

JULY, 1889.

ABIDING IN THE TRUTH.

IN the high moments in which we realize truth, when reflection of good is real to us, how petty and belittling appear the aches and tyrannies of the flesh!

Christ said that the truth should make us free. When we have kept the condition he requires of us, that is, have given persistent effort to abiding in his word, there has come fulfilment of this promise of freedom. It has been a precious gleam of liberty illuminating all we are, separating clearly the false claims of bodily existence by a swift perception of the spiritual anchorage in which we may abide and demonstrate beyond doubt the domination of mind. This is not a mixed state of partly mortal and partly spiritual laws, but a constant holding of spiritual power over illusive material. It is a continual shining from God that never ceases, but, as it were, covers us. It assures us that He is the only law-giver to be heeded, and enforces the verse in Deuteronomy:

“The beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long.”

But these convictions of high moments are pulled back to the human basis again, blurred, but never wholly overcome; for he that has tasted and seen that the Lord is good yearns for constant filling. Then, how much perfect work is now required of patience! Each fall into doubt, and old habit must be followed by a higher rise, so that the balance shall still show gain overtopping loss, some foes conquered before new ones arise. We have all our lives, perhaps, yielded to the suffering and restless persecutions of the flesh, and supposed them inevitable, have sought to bear them with resignation, as intended for our best discipline, and so sent of God; now, in our struggles, the radiance that came with the

assurance of new truth is lacking, the conviction that a being bright and painless may be realized, remains; but how shall we make it an abiding, holding truth? The truth is all there, but our apprehension of it is at fault, and on this basis we must work out our salvation. A glimpse of perfect things makes the fall to earth more heavy. We fret more impatiently than ever. A fume of mortal evil surrounds us. Ah well! the bottom is now found. To grope about for a time in the slums of our own conceits and mistakes, until we realize that, "of ourselves we cannot help ourselves," is a start among the A B C's of faithful work; and then we climb out and up with much loss of pugnacious self. Each accustomed pain, every thought of weakness, seem to take a sly voice of entreaty to stay with us and be entertained as their habit was; they would remain real, have sweet sympathy of friends expressed for every phase, but the new voice calls like a conscience, "Arise, like Samson, and cast off your enemies." Think not to cover or stifle any habit of body. It must be met, fearlessly, perseveringly met by the new dream of perfect things which is to become the palpable reality. Victory will not wave banners of peace above us until courageous battles of denial have been fought. Friends who are not yet ready to walk the same road with us will deride and grieve us; yet the perfect day dawns for all, and to be a helper towards that time is mighty consolation for wounds by the way. Frequently first attempts fail through the cherishing of a few enemies instead of honest, open-hearted resolve to clear out every foe, and so strive for the "every whit whole" which was the height of attainment Christ inculcated. Be sure that every insidious thought below the highest standard is temptation from the old basis; it does not deserve and does not find happy results. God would have us open the door wide to fear and self, and trust Him completely when He says, "I will hold thy right hand." He cannot mean that He will force us to thrust out the hand to be held; rather that the strength so tenderly proffered shall be met by a reaching forth of all our consciousness to His fulness, begging Him that veils of sense shall no more make

mist and confusion before our eyes but that we may be free to comprehend all good, which is indeed to see Him.

Let us rid ourselves of persistent imaginings that this is an evil time, in which God reigns afar, so crowding out the tender persuasions of a loving Father which seek to assert their truth. When our happy eyes are watching sunset colors glow and change, and moonlight follow sunlight, until our blindness cannot refuse acknowledgment to proofs of Eternal Love, let us not say these are minutes of spiritual exaltation unfit for earthly use, but let us hold out the hand all empty of self, that so it may be taken and held and guided to all Truth. An old writer (Dr. John Smith, 1652) says: "A soul capable of divine irradiations, whereby it feels itself in conjunction with God, knows that God will never forsake His own life which He hath quickened in it; He will never deny those ardent desires of a blissful fruition of Himself, which the lively sense of His own goodness hath excited within it; those breathings and gaspings after an eternal participation of Him are but the energy of His own breath within us; if He had had any mind to destroy it, He would never have shown it such things as He hath done."

M. E.

As the lost who vainly wander,
As the blind who widely roam,
Vexed with doubt, our spirits ponder
Till we come to Thee, — our home.

As the mother fond watch keepeth,
As the shepherd knows his sheep,
So Thine eye that never sleepeth
All Thine own in sight doth keep.

As the wave is lost in ocean,
As the day-star melts in light,
Draw to Thee each wavering motion,
Thou whose coming ends our night.

Eliza Scudder.

THE UNIVERSAL POWER.

THE words which we use are so enwrapped in atmospheres of subtle associations that they are liable to sway the direction of our thoughts in ways of which we are often unconscious. It is highly desirable that physics should have a word as thoroughly abstract, as utterly emptied of all connotations of personality, as possible, so that it may be used like a mathematical symbol. Such a word is force. But what we are now dealing with is by no means a scientific abstraction. It is the most concrete and solid of realities, the one reality which underlies all appearances, and from the presence of which we can never escape. Suppose, then, that we translate our abstract terminology into something that is more concrete. Instead of the force which persists, let us speak of the power which is always and everywhere manifested in phenomena. Our question, then, becomes, what is this infinite and eternal power like? What kind of language shall we use in describing it? Can we regard it as in any wise "material," or can we speak of its universal and ceaseless activity as in any wise the working of a "blind necessity"? For here, at length, we have penetrated to the innermost kernel of the problem; and upon the answer must depend our mental attitude toward the mystery of existence.

The answer is that we cannot regard the infinite and eternal power as in any wise "material," nor can we attribute its workings to "blind necessity." The eternal source of phenomena is the source of what we see and hear and touch; it is the source of what we call matter, but it cannot itself be material. Matter is but the generalized name we give to those modifications which we refer immediately to an unknown something outside of ourselves. It was long ago shown that all the qualities of matter are what the mind makes them, and have no existence as such apart from the mind. In the deepest sense all that we really know is mind, and, as Clifford would say, what we call the material universe is simply an imperfect picture in our minds of a real universe of mind stuff. Our own mind we know directly; our neigh-

bor's mind we know by inference; that which is external to both is a power hidden from sense, which causes states of consciousness that are similar in both. Such states of consciousness we call material qualities, and matter is nothing but the sum of such qualities. To speak of the hidden power itself as "material" is therefore not merely to state what is untrue,—it is to talk nonsense. We are bound to conceive of the Eternal Reality in terms of the only reality that we know, or else refrain from conceiving it under any form whatever. But the latter alternative is clearly impossible. We might as well try to escape from the air in which we breathe, as to expel from consciousness the power which is manifested throughout what we call the material universe. But the only conclusion we can consistently hold is that this is the very same power "which in ourselves wells up under the form of consciousness."

In the nature-worship of primitive men, beneath all the crudities of thought by which it was overlaid and obscured, there was thus after all an essential germ of truth which modern philosophy is constrained to recognize and reiterate. As the unity of nature has come to be demonstrated, innumerable finite powers, once conceived as psychical, and deified, have been generalized into a single infinite power that is still thought of as psychical. From the crudest polytheism we have thus, by slow evolution, arrived at pure monotheism—the recognition of the eternal God indwelling in the universe, in whom we live and move and have our being.

John Fiske.

God never yet forsook at need.
The soul that trusted Him indeed.

Neumarch.

SELFISHNESS is the direct antagonist to the sense of the Infinite. The former cramps us within our own miserable body; the latter spreads one abroad through the universe.

F. W. Newman.

CHRISTIAN SOCIALISM.

THIS new measure which is being pushed with different degrees of individual force toward organization at the present time is deserving of much consideration. All the good promised to be derived from this movement, Christian Science is destined to bring about; provided the men and women identified with the faith have the law of God written in their hearts, and are imbued with Spirit and are Christian in their "inward parts."

Much complaint is made that Christian Science is too abstract or too æsthetic a religion for everyday observance, and that for the ignorant it offers no consolation; while, again, the critically inclined complain that wicked and ignorant people have taken it up, and presented its doctrines in such a mercenary or ridiculous way that they have been unwilling to be identified with it. "If you would but call it something besides Christian Science it would be so much more readily accepted by good people who have been watching from the start of the movement the men and women who are prosecuting its claims; and the basis of operation has been too often bad for them to like the cognomen," an individual observed, recently.

But why is not Christian Science a good name? It is an absolute term, certainly, and admits of no qualifications, but there are degrees of knowledge and understanding with man. Christian Science should be synonymous with Divine Wisdom, and we should strive to reflect as much of it as possible. It means to us much the same as the statement that "man is the image and likeness of God." We understand that only as far as we bring it out in goodness. It would be very presumptuous on the part of any one to claim to know all God does, and such an individual would be set down as being very much off, mentally or morally, or both.

It may be claiming a great deal to profess ourselves Christians; yet man unblushingly does it when the claim may be all there is to bear witness of his vows to heaven; and he may be the very antipodes of the meek and lowly Jesus

Christ, yet nobody thinks there is any presumption on his part in calling himself a Christian, unless it is some scoffer who is looking to him for an example and offers that as a miserable excuse for scepticism. It is Christian to realize the Father's presence and scientific to be governed by Him alone.

And why have we not the right to adopt the term Christian Science, and apply it to our highest understanding of God? An "Epitome of the History of Philosophy," translated from the French by C. S. Henry, D.D., and published by the Harpers in 1841, accredits Clement of Alexandria, who lived at the close of the second century, with having been one of the ablest expounders of Christian science, claiming that he logically explained the difference between faith and science. The translations of Schlegel also give to him the combination, Christian science. It caught the public ear long ago, and claimed a measure of attention. To-day it should be representative of good thoughts and good deeds; and a term can only be representative at the most.

When we come to its being too abstract or too æsthetic for daily requirements, let us consider what that implies. That individual who has wandered far into the subtleties of human intellectual reasoning will not be conquered by the simple statement that God is Love, that He is omnipotent, omniscient, omnipresent. His arguments must be met by a philosophy greater than his own; and for the widest mortal-mind knowledge we have a still wider field of understanding in which to find its opposites, namely, the intelligence of Infinite Mind. But only to the earnest seeker after Truth shall we offer what may seem abstract reasoning, and always with the assertion that if the questioner will remove his barriers it will come clearly to him without so much argument.

In viewing the æsthetic imputation, it may be supposed to mean a sensuous refinement in religion, depending upon the culture of the senses in certain directions, a psychical effect, that after all is but one of the ways in which human mind expresses itself, and may be as selfish and unspiritual as agnosticism in its dealings with practical religion, and is

something quite apart from what we understand Christian Science to be.

When it comes to the very ignorant, we may repeat Mr. Stearns' question before the Massachusetts legislative medical bill committee recently: "Who is ignorant?" We read in Holy Writ that "the wisdom of this world is foolishness with God," and that should answer the question. If one could possess all the culture of past generations combined with the present, and had within himself a store of vast and varied information, comprising all the knowledge of the old and the new, and with it all no understanding of Christ's teaching had entered in, no spiritual quickening been felt, then would that mind be but a storehouse filled with human invention, a mortal, perishable delusion, where foolishness had prevailed. One may never have heard of Plato, but if he has known Christ that is sufficient; and if he has not developed mortal-mind, but possesses that Mind which was in Christ Jesus, then is he wise.

The assertion that there are very wicked people prosecuting the claims of Christian Science in their own interests, may be very true, but in that must be seen the recognition of its merits; and the same argument is held equally good against the Church by many religious scoffers. There is nothing to prevent any one from assuming an angel's guise, but we look in the shining heavens for stars, and in the muddy waters below we sometimes find dubious reflections. Truth should not be condemned because of evil-doers, who would deceive others into the belief that the robe of righteousness is theirs and the crown of stars, while, save to a few deluded ones, it is evident to all that debasing purposes rule their lives.

Christian Science is for all who are ready to accept it and yield to its exactions. In this Christian Socialism movement there is much that will, doubtless, attract the masses, — equal rights, equal riches, equal honors, etc., — but men and women will be the same in this that they have ever been, and will impede where they would assist unless they succeed in overcoming themselves. We shall have equal rights when each

one is willing to concede to another that which he would claim for himself, and never before, and that will not be until the brotherhood of man is established in the heart. The richest man, we are told, is he who is contented with what he possesses, but we have often found him too indolent to care for more. The love of material riches has restricted man as never did the chains of physical slavery, and he has had no desire, perhaps, to emancipate himself from bondage. Equal riches will obtain when all shall realize the sufficiency with which Divine Love has blessed His children.

The caste of descent and the caste of wealth are beliefs not easily overcome. A certain position may be taken and maintained by a few people, and if others concede their claims the probability is they will continue to occupy it. Castes are established in that way. God had nothing to do with it. He never made one man better than another. He never specially illumined any, or gave one individual dominion over another. That individual who reflects more of the wisdom of God than his fellows, is the one who has best succeeded in subjugating himself, and so has a more abiding realization of the presence and government of God.

In this new movement there must be a leader or leaders, self-appointed or otherwise, and it is to be hoped that they will efface themselves in the work. Great causes have been lost, from time immemorial down to our day, because of the selfishness of so-called defenders. May Christian Socialism prove a progressive measure and be able to hold its own against the degeneracy of temporal things. Its road lies for a little way in the same direction with that of Christian Science, but the way of the latter extends further, and those who walk within will find themselves at last with their feet planted in the fertile fields of the Promised Land.

H. C. S.

SMALL service is true while it lasts.
The daisy, by the shadow it casts,
Protects the lingering dew-drop from the sun.

ON THE WAY TO EMMAUS.

It happened on a solemn eventide,
Soon after he that was our surety died,
Two bosom friends, each pensively inclined,
The scene of all those sorrows left behind,
Sought their own village, busied as they went
In musings worthy of the great event.
They spake of him they loved, of him whose life,
Though blameless, had incurred perpetual strife,
Whose deeds had left, in spite of hostile arts,
A deep memorial graven on their hearts.
The recollection, like a vein of ore,
The farther traced, enriched them still the more.
They thought him, and they justly thought him, one
Sent to do more than he appeared to have done ;
To exalt a people, and to place them high
Above all else, and wondered he should die.
Ere yet they brought their journey to an end,
A stranger joined them, courteous as a friend,
And asked them with a kind, engaging air,
What their affliction was, and begged a share.
Informed, he gathered up the broken thread,
And, truth and wisdom gracing all he said,
Explained, illustrated, and searched so well
The tender theme on which they chose to dwell,
That, reaching home, "The night," they said, "is near ;
We must not now be parted, sojourn here."
The new acquaintance soon became a guest,
And made so welcome at their simple feast,
He blessed the bread, but vanished at the word,
And left them both exclaiming, "'Twas the Lord !"
Did not our hearts feel all he deigned to say,
Did they not burn within us by the way ? "

From Cowper's "Conversation."

IF not by sympathy discovered, it is not in words explicable
with what divine lines and lights the exercise of godliness
and charity will mould and gild the hardest and coldest
countenance ; neither to what darkness their departure will
consign the loveliest.

John Ruskin.

THE METHOD OF NATURE.

The following is an extract from an oration by R. W. Emerson delivered before the Society of the Adelphi, in Waterville College, Maine, August 11, 1841.

WHILST a necessity so great caused the man to exist, his health and erectness consist in the fidelity with which he transmits influences from the vast and universal to the point on which his genius can act. The ends are momentary ; they are vents for the current of inward life which increases as it is spent. A man's wisdom is to know that all ends are momentary, that the best end must be superseded by a better. But there is a mischievous tendency in him to transfer his thought from the life to the ends, to quit his agency and rest in his acts ; the tools run away with the workman, the human with the divine. I conceive a man as always spoken to from behind, and unable to turn his head and see the speaker. In all the millions who have heard the voice, none ever saw the face. As children in their play run behind each other, and seize one by the ears and make him walk before them, so is the spirit the unseen pilot. That well-known voice speaks in all languages, governs all men, and none ever caught a glimpse of its form. If the man will exactly obey it, it will adopt him, so that he shall not any longer separate it from himself in his thought ; he shall seem to be it, he shall be it. If he listen with insatiable ears, richer and greater wisdom is taught him ; the sound swells to a ravishing music, he is borne away as with a flood, he becomes careless of his food and of his house, he is the fool of ideas, and leads a heavenly life. But if his eye is set on things to be done, and not on the truth that is still taught, and for the sake of which the things are to be done, then the voice grows faint, and at last is but a humming in his ears. His health and greatness consist in his being the channel through which heaven flows to earth, in short, in the fulness in which an ecstatic state takes place in him. It is pitiful to be an artist, when by forbearing to be artists we might be vessels filled with divine

overflowings, enriched by the circulations of omniscience and omnipresence. Are there not moments in the history of heaven when the human race was not counted by individuals, but was only the Influenced, was God in distribution, God rushing into multiform benefit? It is sublime to receive, sublime to love, but this lust of imparting as from us, this desire to be loved, the wish to be recognized as individuals — is finite, and comes of a lower strain.

Not myself, but the truth that in life I have spoken,
 Not myself, but the seed that in life I have sown —
 Shall pass on to ages, all about me forgotten,
 Save the truth I have spoken, the work I have done.
Bonar.

IMMORTALITY vs. DEATH.

WERE the former rightly understood and *realized*, the latter would cease, as darkness is not when light appears. Death is not a something, only its absence — the absence of life to the finite consciousness through false beliefs and erroneous teaching. Believing that man has physical life of his own, it is logical to conclude that it must die; but seeing the mistake of this, and learning there is but one life, God, in whom all live, and in whom is no death, we begin to catch glimpses of a grand truth, and to understand as never before, the coming of Jesus that "life and immortality might be brought to light." The very statement is full of significance, clearly carrying the idea of demonstrating an existing truth unperceived, rather than creating new conditions. He came to "bring to light" the fact that all life is in God, to whom death is impossible, and that "whosoever *will* may drink of the waters of life freely." He comprehended fully that man lives in God's eternal life, "one with the Father" even though ignorant of it; and a portion of his work was to destroy the false belief in a life apart from God.

The root of man's trouble is ignorance of the truth of his

being, or his true relations to his Creator. He has not learned that his only life and happiness are in the Father, with whom he is one through the Christ, the real man, and that there could not by any possibility be anything in him adverse to life. The belief in sin, sickness, and death have come solely as the result of this misapprehension of the truth of things.

When the Sadducees asked Jesus concerning the resurrection of the dead, his reply carried far more meaning than they grasped: "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? *God is not the God of the dead, but of the living!*" Before we knew its meaning, how harsh and cruel seemed Jesus's answer to the disciple who asked to go and bury his father! "Follow me, and let the dead bury their dead." How clear and sharp it stands out now for truth! Those who believed that falsehood might attend to it; to him it existed not. He could not sympathize with or enter into such falsity and be true to the LIFE he came to demonstrate. With our faces turned this way, what new light flashes upon the declarations, "I am the way, the truth and the life"; "he that believeth in me, though he were dead, yet shall he live!" In John, Jesus says: "Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, *hath* everlasting life, and shall not come into condemnation; but *is passed* from death unto life"; and again: "It is the spirit that quickeneth; the flesh profiteth nothing."

As we apprehend more and more, how pathetic his "Why do ye not understand my speech!" "Because I tell you the truth, ye believe me not!" "If I say the truth, why do ye not believe me!" "Verily, verily, I say unto you, If a man keep my saying, he shall *never see death*." "I am come that they might have life and have it more abundantly." Shall he need say of us, "Why will ye not understand?" Will we not believe his word and accept the truth he gave his entire humanity to demonstrate? Will we not realize practically every day and hour that he came not to preach empty

theory, but to reveal a vital *fact* — and one so simple that a child may grasp it — that we are all children of the ever-present Father, GOD, who is and was and shall be ; the one, the only Life of all that live ? Christ, the Son, or divine pattern, is our “way !” Through him we come into sonship, or realization that we are of God, in whom is everlasting life, or immortality, and immortality never dies nor is it attained by dying. It is the divinity which Jesus demonstrated, in which we “live and move and have our being” — the absolute Life, Spirit, in whom all health, happiness, and every good, possible or conceivable, *is*.

Believing the opposite of this has brought all our trouble ; a separate mortal life in matter, happiness out of God in selfishness or sin ; and their result — sickness and death. Ignorance of God and our relations to Him has brought the fruit of ignorance, false ideas and conclusions. Now we are learning to comprehend, even though dimly, the glorious truth that God is Spirit, and Spirit alone is life ; that there is no life in matter, and no happiness in sin, only misery ; no sickness or anything imperfect in God ; therefore no death. Life that could die would not be life.

M. S. D.

ETERNITY, properly speaking, is not time. Time, space, and matter, which seem so real, are but appearances of something which the eye of man cannot yet see, appearances depending on our present rudimental state of consciousness. That cannot be eternal which began in time. There is but one substantial, and therefore eternal, though invisible, reality, underlying all visible appearances, and that reality is God, who is a spirit. There is but one eternal Being ; “One God, and Father of all, who is above all, and through all, and in all” (Eph. iv. 6). And “of him, and through him, and to him are all things.”

Andrew Jukes.

“Fear is the result of looking away from God.”

THE JUDGMENT BY WORDS.

"By thy words thou shalt be justified, and by thy words thou shalt be condemned." When we begin rightly to estimate the important offices of words, as the materials of history and of science, we appreciate somewhat their significance and seriousness as the permanent records of moral character. A group of words, which has survived for centuries in a large family of languages, has thereby preserved for us the evidences of existence, together with the location and occupations and fundamental relationships, of a notable people that passed away without leaving to the world any trace of their ever having been in it except this bequest of words. These Aryan words are the roots of the vocabularies now used by the peoples of Europe and America, and every day we repeat the expressions that were familiar to our forgotten ancestors in Central Asia, thousands of years ago. The readers of Mommsen's "History of Rome" will remember how, at the outset, by examining a few words, he makes them disclose to us the main characteristics of the prehistoric tribes which coalesced into the historic Latin race, as Cuvier, from a single bone, would reconstruct an extinct animal and all its surroundings in life.

Words are indestructible because they are embodiments of indestructible emotions, thoughts, and purposes. Words have two sides, an inner and an outer. The inner side is the thought-side, showing the idea or feeling in the mind, which is the word's origin, and which fixes its form and significance. The outer side is the expression-side, which fits the word to become a vehicle of thought to other minds, and thus a medium of communication or interchange of thought. A thought is an unexpressed word; a word is an expressed thought. The two are related as the significant seal to the wax that receives and holds its impression — rather, as the soul to the body which it animates and through which it manifests itself. Words are the vital coinage of the mind, and the mint-marks always show their origin and their value. *Think* and *thing* are really the same word, and are only differ-

ent phases of the same object; a *thing* is a *thought* clothed with a body.

The things of God are fair for nought,
Unless the eye, in seeing,
Sees hidden in the thing the thought
That constitutes its being.

Our Lord, in the passage from which we started out on these meditations, uses for "word" an expression that means both a thought and its utterance. It is the same expression (*logos*) that is applied to himself when he is called the "Word of God,"—that is, he embodies in himself the very being and nature of God (John i. 1, 13; Rev. xix. 13)—"the effulgence of his glory and the very image of his substance," as another apostle expresses it (Heb. i. 3). Such are our words to us—the very image of our intellectual and spiritual substance, and the shining forth of that which is our essential glory or shame. What the light is to the sun—declaring its existence and disclosing the nature of the very elements of which its mass is formed—such are our words to the indelible and constituent qualities of our inmost being. No wonder that they should furnish the materials and standard for our final condemnation or justification. We have uttered ourselves, incarnated ourselves, in our words; they shall be our books of judgment. We can not dispute nor falsify nor evade the record.

If we take a dictionary, and make a list of all the words in it which express low, sordid, selfish, mean, unworthy, impure unholy thoughts and desires, and then make another list which contains just the opposite kind of words, expressing everything that is noble, generous, exalted, worthy, holy, in mind and heart, what have we done? We have made a linguistic chart of that which constitutes the glory and the shame of the people whose language the dictionary records. One list of words shows inevitably the heights to which they have been raised; the other list shows just as indisputably the depths of their degradation. If you can strike a fair balance between these lists, and find that the one kind of words preponderates over the other in its strength and vital-

ity and steady growth, you can tell with infallible accuracy the prevailing tendency, the trend, the certain moral goal of the people whose words you are studying. Why should not the nation be judged by such a record? It is so judged; it judges itself, and spreads open the books of judgment before the eyes of the universe in its ineffaceable and deathless vocabulary. Paul gives us brief but very striking specimen lists, of both kinds, in Gal. v. 19-21, 22-23. So also does Christ, in Mark vii. 21-23, and in the Beatitudes, Matt. v. 1-9.

As with the race or nation or community, so with the individual. Our characters are crystallized in our vocabularies, spoken and unspoken. We can study ourselves, by studying them. If they are profane and unclean, degraded and degrading, we know what to think of ourselves, because we know what we are. If they are pure and aspiring and ever growing in expressions that belong to the true, the beautiful, and the good, we know the mental and moral direction in which we are moving. We utter ourselves and our aspirations and our tendencies in our habitual words. We reconstruct the minds of Shakespeare and Milton from their vocabularies. We say that "the style is the man," and by his "style" we mean simply the man's words and his manner of arranging them. We may judge of ourselves as we judge of them. No word ever got into a nation's dictionary that was not first in a nation's thought and was needed to express it. No word ever fixed itself in our vocabularies except as the expression of something that had first fixed itself as an idea or purpose or desire in our minds or hearts. Hence, if we wish, we can forecast our own final judgment and eternal destiny. As character here determines condition hereafter, and as character is inevitably and immutably embodied and manifested in our persistent and indestructible words, so "by thy words thou shalt be justified and by thy words thou shalt be condemned." *From the Ensign.*

Peace settles where the intellect is meek. *Wordsworth.*

ODE TO DEITY.

O thou eternal One! whose presence bright
All space doth occupy, all motion guide;
Unchanged through time's all-devastating flight;
Thou only God! There is no God beside!
Being above all beings! Mighty One!
Whom none can comprehend and none explore;
Who fill'st existence with thyself alone:
Embracing all,—supporting,—ruling o'er,—
Being whom we call God,—and know no more!

In its sublime research, philosophy
May measure out the ocean deep — may count
The sands or the sun's rays,—but God! for Thee
There is no weight nor measure:—none can mount
Up to thy mysteries; reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark:
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call
First chaos, then existence;—Lord! on Thee
Eternity had its foundation:—all
Sprung forth from Thee;—of light, joy, harmony,
Sole origin:—all life, all beauty Thine.
Thy word created all, and doth create;
Thy splendor fills all space with rays divine.
Thou art, and wert, and shalt be! Glorious! Great!
Light-giving, life-sustaining Potentate!

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost:—
What are ten thousand worlds compared to Thee?
And what am I, then? Heaven's unnumbered host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against Thy greatness, is a cypher brought
Against infinity! What am I, then? Naught!

Naught! But the effluence of Thy light divine,
Pervading worlds, hath reached my bosom too.
Yes! In my spirit doth Thy spirit shine
As shines a sunbeam in a drop of dew.
Naught! But I live, and on hope's pinions fly

Eager towards Thy presence ; for in Thee
 I live, and breathe, and dwell ; aspiring high,
 Even to the throne of Thy divinity.
 I am, O God ! and surely Thou must be.
 Thou art ! directing, guiding all, Thou art !
 Direct my understanding, then, to Thee ;
 Control my spirit, guide my wandering heart :
 Though but an atom 'midst immensity,
 Still I am something, fashioned by Thy hand !
 I hold a middle rank 'twixt heaven and earth,
 On the last verge of mortal being stand,
 Close to the realm where angels have their birth,
 Just on the boundaries of the spirit land !
 The chain of being is complete in me ;
 In me is matter's last gradation lost,
 And the next step is spirit — Deity !
 I can command the lightning, and am dust !
 A monarch, and a slave ; a worm, a god !
 Whence came I here, and how ? so marvellously
 Constructed and conceived ! unknown ! this clod
 Lives surely through some higher energy ;
 For from itself alone it could not be !
 Creator, yes ! Thy wisdom and Thy word
 Created me ! Thou source of life and good !
 Thou spirit of my spirit, and my Lord !
 Thy light, Thy love, in their bright plenitude
 Filled me with an immortal soul, to spring
 Over the abyss of death, and bade it wear
 The garments of eternal day, and wing
 Its heavenly flight beyond this little sphere,
 Even, to its source — to Thee — its Author there.
Derzhavin.

I PRAY you with all earnestness to prove and know within
 your hearts, that all things lovely and righteous are possible
 for those who believe in their possibility, and who determine
 that, for their part, they will make every day's work con-
 tribute to them. Let every dawn of morning be to you as
 the beginning of life, and every setting sun be to you as a
 close ; then let every one of these short lives leave its sure
 record of some kindly thing done for others — some goodly
 strength or knowledge gained by yourselves. Ruskin.

THE BOSTON CHRISTIAN SCIENTIST

PUBLISHED BY THE

BOSTON CHRISTIAN SCIENCE SOCIETY,

BOSTON, MASS.

VOL. I. No. 7.

JULY, 1889.

MARRIAGE, DIVORCE, AND ADULTERY.

WE believe in Jesus Christ. Then we must accept his teaching as our rule for conduct. He certainly has told us how to live. No system of ethics is so comprehensive or so complete as his. It is perfect as he himself is perfect. What, then, does this perfect teacher say of the marriage relation?

Let us approach the subject without any preconceived ideas or prejudices. The world has been groping centuries for rules on this subject and has found none. The people of our own country are as intelligent as any, but here we find chaos. The laws of no two States are alike, but conflict and contradict remarkably. We profess with Nicodemus that Jesus was a teacher sent from God. Then we need not drag our inconsistencies and failures into the consideration of what he said, but putting aside all the rest we may look to the divine teacher for instruction. Let us sit at his feet and listen to him. He is his own interpreter.

An incident related by Mark (x. 1-12) includes the whole case. The Pharisees of Judea were the orthodox, the separatists, of his day. They believed in exact compliance with law, and Jesus had said that one jot or one tittle should in no wise pass from the law till all be fulfilled. These sticklers had very probably heard of this; and when an occasion presented itself they asked him the great question which is yet agitating every civilized community:

Is it lawful for a man to put away his wife?

This is simple, comprehensive, and directly to the point. Jesus evades nothing. He knows the high estimation in which they held the law, and he begins by asking them what was the command of Moses. They reply that he suffered

(or permitted) a man to put away his wife. The form of their answer shows that they recognized an element of weakness in this law. It was a permission, not a mandate, a something granted in response to a request. It was based on some other reason than the eternal truth. Jesus at once declares the reason why the permission was granted. "For the hardness of your heart he wrote you this precept;" or, in the words of another translator: "Because of your stubborn disposition he wrote you this command." In the original Greek the emphasis rests on the words, "stubborn disposition," or "hardness of heart," showing that they are the important words of the sentence. Thus it appears from this that Jesus would say that divorce was permitted by Moses, not because of anything right or necessary in the circumstances or the thing itself, but because of the obduracy or hardness of heart (evil manifestations) of the Hebrews. It had its root in evil. The Pharisees seem to acquiesce in this statement. At least they offer no objection. Jesus at once enters upon a discussion of the case upon its merits, as based upon the truths of creation. He begins with the account of how man was made, and says (Mark x. 6-9):

1. From the beginning of the creation God made them male and female. (See Genesis i. 27.)
2. For this cause shall a man leave his father and his mother, and cleave to his wife. (See Genesis ii. 24.)
3. And they twain shall be one flesh. (See Genesis ii. 24.)
4. So they are no more twain but one flesh.
5. What therefore God hath joined together let no man put asunder.

In his quotation from the account of the creation, Jesus lays a strong foundation. Man was made that way by God himself in the beginning. Rising step by step, not a link in the logic left out, Jesus declares that the two, united by the bonds of sex created by God, as stated in the record of their formation, thus become one flesh. Then to this he adds his own intensification of the doctrine, but reversing the grammatical construction as if to avoid misunderstanding; they are no longer two, but are one flesh. The climax is irresistible and logically unavoidable. God planned for this union of the sexes from the beginning, he says, and that when

united by the bond of sex they become one flesh and are no longer two; therefore, "what God has united let no man sever."

This is his doctrine of marriage. God created man in that way; one man for one woman, one woman for one man — no more — and they two, united, are one flesh and never more two. It is a union until death, which man cannot sever.

But when he had gone into the house with his disciples they asked him further about these things. He had described marriage, and now to them he makes an equally specific and comprehensive description of adultery:

1. Whosoever shall put away his wife, and marry another, committeth adultery against her.

2. And if a woman shall put away her husband, and be married to another, she committeth adultery.

This is clear, definite, and precise. It requires no explanation, unless an attempt is made to explain away something. It comprehends every possible case, and makes no exceptions. It places the man and the woman on the basis of equality. It is the only logical conclusion which can be deduced from the premises he laid down in his answers to the Pharisees. It is in exact harmony with his other declarations on this subject. It is capable of but one meaning, and there is nothing in the record of his words which contradicts it.

These sayings are vigorous. They make the way so plain that all can distinguish it clearly unless blinded by other things. There remains only the question concerning the sinner. Lest as to this one we might be haughty, he has left us a word spoken to those highest in the religious and social affairs of his day, the chief priests and elders of the temple: "Verily I say unto you, the publicans and harlots go into the kingdom of God before you." He has set us an example as well as left us a word. One was taken in adultery and they asked him what to do. He said, "Let the sinless one of you first at her cast a stone." They all went out leaving her alone with her Lord. So may we do. We can leave all offenders with him. He also said, "Judge not." Can we ourselves indeed go and sin no more?

BOOK TABLE.

MY RELIGION, by Count Tolstoi, translated from the French by Huntington Smith, is from the press of T. Y. Crowell & Co., who also publish the rest of his works.

The reading public has heard much of "My Religion," and is fairly familiar with its trend of thought. Curiosity made it seem desirable to know all that was possible of the author. Those who had read his novels were anxious to read this other emanation from his thought, and then to know more of the man himself. The rank to which he was indifferent, the wealth which did not spoil, the simplicity of his daily life, his good fellowship with others, all these particulars have been learned of a man whose genius and goodness have given him a world-wide reputation. His honesty has been generally conceded, and his detractors are few in numbers.

"My Religion" is his Christian experience. He complains that the rules of the Church weakened and destroyed his desire for Christian truth, and made him a nihilist as far as religion was concerned. The Church based its dogmas on obscure passages, while its recommendations to obey the moral law were vaguely rendered. Then he became interested in the teachings of Jesus Christ. The Sermon on the Mount was to him of exceptional importance. At first he was not reconciled to what seemed so impossible for man to attain here, and he wondered why Jesus should have given such rules to man. He read the sermon again and again, but the doctrine of the Church would pull him back, and strength would fail him, even after feeling the joyous assurance that he might practise the maxims of Jesus here.

In the Sermon on the Mount Jesus gives five commandments, but the central, pivotal one is "Resist not evil." Upon the keeping of this hang the maintenance of the others. He accuses the Church of having perverted the Scriptures to the misleading of humanity; and in order to meet his own requirements, to answer his own objections, he sought for the original writings and translated for himself. The Revised Version has effaced for us some of what he claims to be the fifth-century perversions, however.

He strongly denounces the tendency toward making the words of Jesus allegorical when he was plainly giving to man the rules of self-government. He meant just what he said, and as he said it. Any other construction is simply a perversion; in other words, an attempt at evading the law, which must be fulfilled in love.

With all of Tolstoï's gentleness there is a refinement about his sarcasms that one cannot help feeling keenly, and they frequently prove strong home-thrusts to his readers. They also indicate that *mental* resistance of evil which has enabled him to present such thoughts to the world. The time in which he lives, and the result of events transpiring in Russia, have much to do with Tolstoï's views undoubtedly. He is preaching to the tribunals of justice as well as to the people generally; but whosoever reads "My Religion" cannot refrain from acknowledging the truth contained therein, or feeling a desire to put into practice that which Tolstoï is trying to enforce in his own association with men. If there are any who have not read this work, it might be productive of helpful results to do so; but it is to be hoped that all will resist the evil they find within themselves, to its utter extinction.

It is exceedingly gratifying to the Manager to be able to say that in the last three months there has been only one report of failure to receive the SCIENTIST; but if others should occur he wishes to be informed of them at once, and will immediately forward copies to supply those lost.

When a subscriber receives an imperfect or damaged copy of the magazine, we will gladly send a good one in its place if we are advised of the accident. We are willing, always, to correct all mistakes as far as we are able; but our friends must notify us when they occur. If a subscriber fails to receive the magazine, we cannot know it unless we are told.

THE BOSTON CHRISTIAN SCIENTIST.

VOL. I. No. 8.

AUGUST, 1889.

GOD IS LOVE.

THE beloved disciple wrote, presumably after years of consideration, "God is love."¹ The Christian world since then have nominally accepted the word of John as true. No one professing the name of Christ would dare to question, much less deny, the statement, It is one of those broad declarations found in the New Testament which reach out into infinity. If the statement is true it is wholly true, in the fulness of its immensity. If we accept it we must accept it in all its logical conclusions. Is it so accepted? What does it mean in its fulness?

God is infinite. Then love is infinite, if God is love. But the absolutely infinite is boundless, and admits of nothing else; because if there is aught else, then infinity is limited and is no longer infinite. Then it follows irresistibly that God is all, or else He is not God. But if God is all and is love, then love is all. Herein is the tremendousness of John's statement. We recognize what it is more keenly, perhaps, if we look at the other side of the statement. If love is all there is no hate, there is no anger, there is no revenge, there is no malice, nor any of the long train of evils and errors which are recognized as love's opposites. If this is true it blots out all that appears to be bad in the whole world. To those who trust their senses this is incredible. They "see and know" that these errors and evils exist; they have believed in them as fully as they have in God, and it is no wonder they cannot at once drop off the thought of the reality of evil. They do not really believe, after all, that John was right. They unconsciously try to serve two masters, good and evil. Jesus says this is impossible.

¹ I John iv. 8, 16.

But says some one: "Did Jesus Christ so teach? Is it not possible that John was mistaken?" Jesus Christ was the Son of God. He alone declared God to the world.² He knew whereof he spoke because he had seen and heard those things which he declared.³ He is in the bosom of the Father;⁴ let us hear him:

"But I say unto you, Love your enemies."⁵

What love is this! The world has said that it is not possible; and having said that, and believed it, it has serenely continued to hate its enemies, thus rendering the word of the Son of God of no effect. But Jesus knew what was in man,⁶ and he did not ask anything either unreasonable or impossible. He himself, in his own person, showed the possibility of complete compliance with his precept; and he is our example. Granting, then, the possibility of compliance, what would be the result of obeying? If we really love our enemies they cease to be enemies; and, whatever they may themselves think they are, they have become, to us, something else. Our enmity is gone. With the recognition of love, enmity or hate disappears — is not, any more than darkness when the candle is lighted and set on the candlestick.

He who loves his enemies loves all men. When every one complies with this command of the Master there will indeed be no more an appearance of hatred or any of its attendant evils. So love puts out hate as light puts out darkness, and love becomes in appearance what it always is in reality — the all — and thus the utter nothingness of hate is manifested. If darkness were a reality it would not disappear in the presence of light, but would only be pushed aside by that presence into some other place where it could still be found; and if hate were a reality it would not absolutely disappear in the presence of love. Just as the disappearance of darkness in the presence of light is a demonstration that it is not a thing, so the destruction of hate by love is also a demonstration of its unreality. But Jesus gave a reason for this great precept of love.

² John i. 18.

³ John iii. 11.

⁵ Matt. v. 44.

⁴ John iii. 13.

⁶ John ii. 24, 25.

"That ye may be the children of your Father which is in heaven."⁷

We recognize that the child is like its father, and among the Jews of that day this similitude was held in higher consideration than it is now. It was equivalent to a declaration of remarkably close resemblance to say that one was the child of another. This is evidently what Jesus meant, for we are now children of our Father; but he says: "Do this that ye *may be* the children of your Father," as though we are not now. It was his figurative and emphatic way of saying what we in this age should put in an abstract form: "Do this that ye may closely resemble Him." Then if loving our enemies brings us into close resemblance to our Father, it must be that He loves His enemies; and as this would be the supreme height of love beyond which there is for it no possible expression, we come back to the declaration of John that God is love. And as the love which loves enemies removes every manifestation of hate, we come also to the conclusion that there is in reality no hate nor any of its concomitants. And this is seen in the illustration of the Father's love which Jesus gives in the words immediately following the last quotation:

"For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."⁸

In this there is absolutely nothing but love—divine love and entire absence of everything unlike love by whatever name we please to call it. God is love, and there is naught beside Him.⁹

A. M. Crane.

HE that feeds men serveth few;
He serves all who dares be true.

Emerson.

VAULTING ambition overleaps itself.

Shakespeare.

⁷ Matt. v. 45.

⁸ Matt. v. 45.

⁹ Mark xii. 32; Deut. iv. 35; Isaiah xlv. 18, and xlv. 6, and xvi. 9.

"I AM THE WAY, THE TRUTH, AND THE LIFE."

IN the fourth chapter of Matthew is recorded the temptation of Jesus. Was not that temptation from ambition, display, and power, which lead to selfishness and greed and open the door wide for all the seven sins? We have used the two words, ambition and aspiration, interchangeably. Ambition, selfishness, and greed are the trinity which makes the tyrant. Aspiration, unselfishness, and humility make the saint. The first is the person which gathers everything to itself for itself, and is the illusion, is nothing, and has nothing to give. It is human knowledge and pride which goeth before a fall. Jesus showed us the personal ambition of every man, when he was tempted to turn the stones into bread, and to make the display by throwing himself from the high tower, and to become king for the worldly power. This last was the greatest temptation; and the highest spiritual attainment was when he turned away. He showed us that the Love of God and the love of man are the way, the truth, and the life. It is the lesson for us each day to see that we are in that way, and to see that truth. We must ask ourselves (not some one else) if we are living in this love which flows before the throne of God, and by giving are receiving double-fold. We deceive ourselves when we are busy turning the stones into bread for ourselves. That is not love for man. We are known by our works; and we cannot go two ways at once. He who has had the great inspiration of love for man has a clear view of the love of God.

Personal ambition closes the door to love. If you have not love you have nothing, you receive nothing, and have nothing to give; you are empty. The spirit of Christ teaches that no man can live to himself, that he only lives by giving, not by getting nor keeping. When we break that law of giving by shutting in, enclosing, or damming up — which is in other words greed and penuriousness — we have stagnation, torpor, or atrophy. We shall know the thought in the heart of man by the fruit.

Let us each write this love of God and man in our own hearts, with our thoughts, words, and deeds. In this way

we can see no selfishness nor greed, but the divine love which receives and gives and can never be impoverished, thus having our supply increased and all mankind one with us; thus making the love and truth our own life and real being, the light set on the hill.

M. S. B.

GOD is alike near in all creatures. I have a power in my soul which enables me to perceive God; I am as certain as that I live that nothing is so near to me as God. He is nearer to me than I am to myself. It is a part of His very essence that He should be nigh and present to me. God is in all things and places alike, and is ever ready to give Himself to us in so far as we are able to receive Him; he knows God aright who sees Him in all things.

Man's blessedness does not consist in this, that God is in him and so close to him—but in his perceiving God's presence, and thus knowing and loving Him. Only he who knows in this sense will feel that God's kingdom is nigh at hand.

Eckart.

Holy with power
He on the thought-benighted Sceptic beam'd,
Manifest Godhead, melting into day
What floating mists of dark idolatry
Broke and mis-shaped the Omnipresent Sire
And first by fear uncharm'd the drowsed soul,
Till of its nobler nature it 'gan feel
Dim recollections; and thence soar'd to hope,
Strong to believe whate'er of mystic good
Th' eternal dooms for his immortal sons,
From hope and firmer faith to perfect love
Attracted and absorb'd; and centered there,
God only to behold, and know, and feel;
All self-annihilated it shall make
God its ideality: God all in all!
We and our Father one!

Coleridge.

THE ETERNAL NOW.

OF all the graven images of human imagination, before which man has bowed in fear and trembling, none has been more universally feared and hated than Old Father Time, who from the dawn of history has been considered the enemy of man, before whose tall gaunt form youth and beauty, the joys and pleasures of life, and the hopes of humanity have fled away. With what joy, then, we in the light of scientific Christianity learn that the reign of this hoary old despot must end with the reign of the senses. This knowledge is surely the fountain of perpetual youth for which Ponce de Leon sought in vain. It is not to be found in some far-away, dreamy land of flowers, but within the recesses of our being. There it is, only waiting to be uncovered, when it will spring up in never-ending joy and peace. Of the many myths of error-belief, none seems harder to overcome than belief in time. When once we can absolutely realize there is no time, that eternity is now, and that to know only God and Jesus Christ, whom He hath sent, is life eternal, we who are healing and are being healed will behold demonstrations that, in the eyes of the world, shall be simply marvellous.

There is no error in the long list of mortal beliefs that seems to hamper those who are new in the Christ service more than the limitations of time; I would that we youthful workers who seem occasionally so hampered in this way could realize with Geo. MacDonald the wisdom of

“Abiding in the holy carelessness of the eternal now.”

I would that we could banish the thought of time from our minds, make the most of the living present, and as in our best moments we trust God, just go on trusting Him, knowing that when duties come to us we cannot fail if we realize that He works through us to will and to do whatever we ought to do. In treating, this thought is often found very helpful both to the patient and to ourselves. Eternity is present reality; time is therefore unreality; we, the children of God, the Good, have been with Christ in the eternal now. “Now,” says the apostle, “is Christ risen from the

dead." Yes, and now are we risen with Christ from the dead; that is, risen from the carnal mind, which was death, into the spiritual mind, which is life. This is present reality, not future anticipation. Now are we clean, through the power of the spoken word.

"Beloved, *now* are we the sons of God," and, though it doth not yet appear all we shall be, we know that as we grow in spiritual understanding we shall be like Him, for we shall, with our clarified vision, see Him as He is. How true, beautiful, and scientific this is! How we shall grow in usefulness and ability to speak truth for our comfort and others when we have broken the bonds of error; and, as belief in time is the particular error we are dealing with just now, we will say when we have overcome the thought of time in connection with the work of healing and with the events of life. Let us think for a moment of the mighty power for good we may each of us become in the Father's hand, when we shall have come to always think, speak, and live truly; how we may hasten the coming of that kingdom, or rather the realization of that kingdom, for which Christ taught us to pray, by thinking and speaking truth concerning ourselves and others.

Truly speaks the apostle, "Behold, now is the accepted time; behold, now is the day of salvation!" Men and women are becoming more interested in a present-world salvation, and are asking with intense earnestness what they must do more than they have done to be saved. Scientific Christianity answers as was answered eighteen hundred years ago, "Believe on the Lord Jesus Christ and thou shalt be saved." Absolutely believe and trust Jesus, the Christ (with all the words imply), as your Saviour, here and now, and you have an eternal salvation. When men and women come with spiritual understanding to do this, the night of error will vanish into its native nothingness before the dawn of that glorious day of truth that shall never end. The day-spring, see! 'tis brightening in the east. From the high watch-towers of faith truth's signal-fires herald the day that even now is here. We, the children of God, awak-

ing to the consciousness of the liberty wherewith Christ has made us free, are swelling the chorus of the glad new song, "Glory to God in the highest, peace on earth, good will to man."
J. W. L.

REALITY AND UNREALITY.

THE great aim of the true Scientist is to realize the truth himself, so that spirit or good will be all there is present to his consciousness. Let the light of Truth come in and take such full possession that darkness or evil beliefs will be completely driven out. It must be our aim to be so filled and overshadowed with the recognition of omnipotent, omnipresent good, that virtue will go out from our very presence to heal and to save. We fall far short of this now, but with our feet once surely planted in the upward way, we will go on and on until we reach that goal where evil will be no more present with us, and we shall fully realize that "now we are the sons of God," heirs and possessors of all good.

The soul of man aspiring, desiring to know God, opens itself to receive the Holy Spirit; that is, it becomes inspired, or filled with the Spirit, the knowledge of pure good, and thus becomes a body full of light. The eye of man's understanding must be turned to the Spirit which made him and become one with it. Then he radiates truth in every direction. Then he makes manifest the perfect Son of God. Such is man and such has he always been in reality; for God created man in His own eternal, unchangeable, incorruptible image.

Man has not fallen, except in belief; hence Christ's perpetual admonition to men to believe the Truth and only the Truth, as believing aright would bring them into faith and faith into understanding, which is knowing God and Jesus Christ (the Son of God, who is the representative of the race of God-made men) whom He hath sent. When man enters into understanding (positive knowing), then there

is no more going back into false belief, for he sees written on his own forehead the new name, Son of God, and he will never again sell his birthright for a mess of pottage.

In belief, man has thought himself able to stand alone, and capable of moulding and shaping his destiny, to be a God unto himself; and so he has turned from God (in belief only) to find a god or good in himself; has turned from light to darkness, from substance to shadow, and has called the shadow himself. In turning he becomes, instead of a translucent, shining, spiritual body, capable of reflecting the God-mind, or letting it shine through him, an opaque, material, mortal intellect, through which light does not shine, thus projecting before him a shadow which he supposes is himself, — a mortal body, senseless, lifeless, without substance or intelligence, a mere shadow, straying in belief from its maker.

This belief that we are separated from God, that there are two lives, a mortal and a spiritual, a dying life and an eternal life, a life with God and a life separated from Him, or, worse still, a belief in but one life, and that the material, mortal existence, ending in eternal death, oblivion, — this belief which does not acknowledge the one God as the All, is the supposition, in the statement of our problem of life, that has worked all our ills. The false, to our mortal consciousness, has become the true, the unreal the real, the evil the good; hence the muddle of sin, sickness, sorrow, fear, and death.

We must destroy this error by planting our feet firmly on the true statement, that we are spiritual, created by Spirit, and live and move and have our being in Spirit, eternally at one with Good, and have never in reality left our first estate. All sickness, sorrow, fear, and death are only symptoms of that divine homesickness of a spirit absent, in belief, from the Father's house, where there is enough and to spare. The prodigal, reduced to the position of a common swine-herd, eating the husks which the swine did eat, forgot that he had ever been a prince in a royal house, and recognized only his misery and the hunger which gnawed because there was no food to satisfy. When he came to himself he said, "I

will arise and go to my Father." So will we arise and go to our Father, "where there is enough and to spare" of all good, when we come to ourselves and realize that we are the children of God. We must shake off the belief that evil and matter are real, having presence and power. We must take our stand boldly on the everlasting truth that God is the All in All, the only life and substance, the only lawgiver and creator, the only power, wisdom, and presence; and that we are His thoughts, reflections, existing in the eternal Mind — His children, made by Him, in His own image and likeness, therefore spirit or mind like Him, not equal to nor a part of Him, but a reflection of His wisdom, strength, and holiness.

One blessed, seemingly, with all material good, housed in comfort and luxury, loving and beloved, falls asleep on his downy couch, dropping into quiet unconsciousness, from which he is aroused gradually to the thought that he is not asleep, but is wandering through green pastures and beside still waters. The sun shines, the birds sing, the flowers bloom, seemingly as he has been accustomed to see them; but ere long a cloud steals over the face of the sky, winds begin to whisper and sigh, the waters to fret and foam. A vague unrest steals over the whole face of nature and over his soul. Longings and desires are kept alive by the hope that farther on, by wandering deeper into the forests, by crossing the torrents, or by resisting the whirlwind, rest will be found. But instead of rest comes more unrest, fear, and agony of mind, because of the horrors that encompass him. Dreadful beasts of the forest lie in wait to devour him; hissing serpents strike their fangs into his quivering flesh. He turns for escape to the torrent which roars, and seethes, and foams at the foot of a dreadful precipice, as if the very demons of hell were at work there. He looks to the sky, but there is no help there; black, rolling clouds, blinding flashes of lightning and crashing thunder, all seem driving him on closer and closer to the edge of the dreadful precipice, over which he feels himself falling, down, down, down into that fearful abyss from whence there is no escape.

Then it is that the horrible agony of mind makes him strive to cry out for help; and, though he may not succeed in uttering the faintest sound, the desire for help and the effort to call it to him brings a faint realization that this is only a dream, from which he can awake if help will come. Then the truth becomes more and more apparent and he puts forth more effort to call help to himself, even though he still feels himself falling into seeming nothingness. At last, by reason of the intensity of his fear, he succeeds in his efforts to rid himself of the strong delusion that binds him; for sounds burst through the portals of speech, and he cries out, Not yet able to move hand or foot, he lies spellbound by the power of an awful dream, until some one comes to his aid, takes him by the hand, calls him by name, and in loving accents assures him that it is only a dream. Then he once more finds himself in the quiet, peaceful home of his father, the home which he has never left except in illusion.

Is it not so in this existence which we call life, the life separated from God? At the commencement of our dream, in our youth, all seems charming; but ere long little clouds of sin or error, little ripples of wrong-thinking, a growing desire to get more and more good to ourselves, more longings for pleasure and self-gratification, begin to bring restlessness to the soul. He desires satisfaction, but seeking it in wrong channels, in belief, he wanders farther and farther away from his Father, the only Good. Thus he never finds what he seeks, and is unable to escape trials and tribulations, sin, sickness, sorrow, pain, fear, and utter weariness. He goes deeper and deeper into the darkness of error, until the lions of despair, the hissing serpents of sin, the lightnings of outraged conscience, the thunders of God's wrath, seem to drive him to the very verge of destruction, over whose brink he feels himself falling, falling, until the very horror of it all, the very extremity of his distress, awakes in him a thought that it cannot be real, that it is a dream, and that there is escape for him. Then it is he calls in his agony on the eternal power of Good, to save him from his self-delusion; and though at first it may seem to be without avail, he calls

again and again for the help he needs. Then a strong arm reaches out to him and lifts him into the light; he hears a voice which says, "Awake, thou that sleepest, and arise from the dead, and Christ (the Truth) shall shine upon you." He comes to himself (his true self) and declares, "I will arise and go to my Father." Then he realizes the truth and finds that he has never left his Father's house, that it was all a dream of sense from which he was awakened by the true word.

K. Q. B.

THE INDWELLING GOD.

"O that I knew where I might find him!"

Go not, my soul, in search of Him,
Thou wilt not find Him there, —
Or in the depths of shadow dim,
Or heights of upper air.

For not in far-off realms of space
The Spirit bath its throne;
In every heart it findeth place,
And waiteth to be known.

Thought answereth alone to thought,
And soul with soul hath kin;
The outward God he findeth not
Who finds not God within.

And if the vision come to thee
Revealed by inward sign,
Earth will be full of Deity
And with His glory shine!

Thou shalt not want for company
Nor pitch thy tent alone;
The indwelling God will go with thee,
And show thee of His own.

Then go not thou in search of Him,
But to thyself repair;
Wait thou within the silence dim,
And thou shalt find Him there!

F. L. Hosmer.

OMNIPOTENCE FORGOTTEN.

O PRINCES of Israel! if only as ye went upon your way, ye had bethought yourselves to sing once more the song ye once sang so well. "All the inhabitants of Canaan shall melt away. Thy right hand, O Lord, is glorious in power!" But no, they forgot even to make mention of His name. They saw only themselves and their enemies; and so seeing, it was but a slight hyperbole to draw the contrast of grasshoppers and giants. They had lost sight of the Lord. Had they only lost sight of themselves, while they looked to Him, how different had been the contrast — no longer between grasshoppers and giants, but between giants and God! Would the feet of a giant fall heavily upon the grasshopper in his path? Much more would the strongest enemy melt away before the advancing feet of the Lord strong and mighty! And herein it was "an evil report" rather than a false one, that it ignored God — His promise and his power.

Sarah F. Smiley.

GOD THE CENTRE.

GOD alone is the proper centre of love. God alone, in consequence of the exalted nature of His perfections, is the object to which our highest affections can properly attach themselves. If God is not loved supremely, something else is, because the nature of love is such as to require some highest object. And if God is the *centre* (an expression which implies that our love is essentially, if not absolutely, proportioned to its object), then He is so in such a degree and manner that all other beings are regarded and loved in their relation to Him. Being not only the highest or supreme object, but being so beyond any and all comparison with other objects, He is properly the *centre of centres*. Consequently, receiving all our springs of action from Him, as the great object of our affections, we shall regard objects, so far as we are capable of understanding their nature, just as He

regards them; we shall love what He loves; hate what He hates; rejoice in what He rejoices in.

The moment we get into this great and true Centre everything else falls into the right position. We love ourselves, and we love other beings, just as God would have us; for we can neither approve nor disapprove, neither love nor hate, except as we receive the spring of movement from the great source. In any other position of mind the influence of self will be felt. But in this, as the mind operates in perfect coincidence with the will of God, a will which never deviates from perfect rectitude, it can give no countenance to selfishness, which is always at variance with rectitude. The life of God in the soul and the life of self in the soul are entirely inconsistent with each other. Where God exists as the supreme object, self is and must be cast out. Sensuality ceases. All our appetites, and all our propensities and affections of whatever degree will, in that case, be properly regulated. And the grace of sanctification or holiness will pervade the whole inner man.

Thos. C. Upham.

WHAT is meant by *our neighbor*? We cannot doubt it is every one with whom we are brought into contact, he or she, whosoever it be whom we have any means of helping.

Dean Stanley.

To know that Love alone was the beginning of nature and creature, that nothing but Love encompasses the whole universe of things, that the governing hand that overrules all, the watchful eye that sees through all, is nothing but omnipotent and omniscient Love, using an infinity of wisdom to save every misguided creature from the miserable works of its own hands, and make happiness and glory the perpetual inheritance of all the creation, is a reflection that must be quite ravishing to every intelligent creature that is sensible of it.

Wm. Law.

NONENTITY OF EVIL.

THE statement, "There is no evil," has been misunderstood and misconstrued more often, perhaps, than any other truth uttered by Scientists. To the mind that understands it, it is simply used as the natural expression of a fact; while to those who look at conditions from the old standpoint it seems absolute falsehood, and they indigantly demand, "What, then, is this horror which fills our stateprisons, hospitals, and almshouses, and renders our fair earth an abode of misery to countless thousands; which stamps its impress even upon tender infancy and helpless womanhood whenever they come within its deadly influence?" The Scientist answers: "It is shadow. It is unreality." Not seeing it from the Scientist's standpoint the answer seems like mockery — absurd, illogical, untrue. But it is true nevertheless. The only entity, or power, that which we term evil possesses, consists in what our fears endow it with. The only reality and the only power in the universe is God, or Good.

God is omniscient, yet it is as impossible for Him to know evil, as for light to know darkness. To everything and every condition there seems to be a positive and a negative, as light and lack of light, or darkness. So there is good, and lack, or non-appropriation, of good, which we term evil. All mind is of God, and every condition is a reflection of a mental state. Sin, or evil, exists only in false beliefs. In other words, it is man's false belief that unrestrained license will, through gratification of the senses, bring what all mankind are in search of, happiness; or that by defrauding others he will gain money, revenge, or some coveted possession; not seeing, even after repeated failures, that the acquisition of these objects is incapable of producing more than a momentary gleam of satisfaction, and that he is farther from happiness than ever, the one essential element, reality, being absent; for only real things are satisfying and eternal.

When a cyclone sweeps over a country, destroying life and property, we do not say either that it sinned, or was

propelled by an evil power. Some influence caused an unusual condition and a perfect law was interfered with, and suffering followed, but blame was nowhere. "Yes," you say, "but with man it is quite different. He is accountable, for he knows right from wrong. He was made perfect, and by his own free choice lost his perfection." True, he was made perfect; and the real man, the part that recognizes right as right, and wrong as wrong, is perfect still. Though it appears to be mistaken, perverted, or dwarfed by error, the vital principle is still there; and when the sunshine of an influence strong enough to reach through the error to the man shall appeal to him, the good will spring into recognition and show him to be made in the image and likeness of God. So the Scientist sees, and affirms that, "all is good; there is no evil." Do you not see that it is because he looks beyond the result, and beyond the seeming to the real, and sees the good, bestowed by infinite Love? God being good, while our efforts and desires tend toward good, we live in conscious harmony with our life source, and happiness is the natural outgrowth of a perfect condition; but when, ignoring the good, we follow the animal instincts solely, lust, greed, hatred, revenge, the inharmony produced causes the conditions we term sin, sickness, sorrow, death. Heaven, then, is harmony produced by right living — is health, happiness, perfection; and hell is the inharmony arising from the lack of good. The aim of Christian Science is to prove, by demonstration, that the false conditions of sin and sickness are unreal and unnecessary; that health and happiness are just as available as the opposite state, and that heaven may begin for every one as soon as he discerns the truth, appropriates the good, and reaches the fruition where he lays aside this "fleshly mirror of the mind," and comprehending Truth in its fullest sense, develops into conscious harmony with it and with God, who is Love, Goodness, Truth.

M. A. T.

All my springs are in Thee.

Psalms, lxxxvii, 7.

THE PLEDGE.

"He that believeth on me, the works that I do shall he do also: and greater works than these shall he do, because I go unto my Father."

THE Son of Man walked on the deep,
His voice the billows heard,
His "Peace, be still!" soothed them to sleep,
The winds obeyed his word.

He did make whole the maniac mind,
And did the leper lave,
His power gave sight unto the blind
And overcame the grave.

"No more are wrought these wonders vast,"
Is heard the sceptic's cry.
"The age of miracles is past,"
The impotent reply.

Yet, dearest Lord, to faith's fond eye,
These mighty acts of thine
Are but the cluster that the spy
Plucked off from Eshcol's vine.

Ay, unto us who do believe,
The pledge remains for aye
Yet greater works shall faith achieve,
And, lo! "I am the WAY."

M. H.

HE speaketh, but it is with us to hearken or no. It is much, yea, it is everything, not to turn away the ear, to be willing to hearken, not to drown His voice. "The secret of the Lord is with them that fear Him." It is a secret, hushed voice, a gentle intercourse of heart to heart, a still, small voice, whispering to the inner ear. How should we hear it, if we fill our ears and our hearts with the din of this world, its tumult, its excitement, its fretting vanities, or cares, or passions, or anxieties, or show, and its whirl of emptinesses?

E. B. Pusey.

"SEEING our Father in everything makes life one long thanksgiving."

QUOTATIONS FROM VON SCHLEGEL.

FREDERICK VON SCHLEGEL was born at Hanover, Germany, in 1772, and died in January, 1829. In September of 1828 he delivered a course of lectures on the "Philosophy of History," which were translated from the German by James Burton Robinson in 1848. The following are selections taken from this work :

"In history, as in all science and in life itself, the principal point on which everything turns, and the all-deciding problem, is whether all things should be deduced from God, and God himself should be considered the first existence, nature the second, — the latter holding undoubtedly a very important place, — or whether, in the inverse order, the precedence should be given to nature, and as invariably happens in such cases, all things should be deduced from nature only, whereby the Deity, though not by expressed unequivocal words, yet in fact is indirectly set aside, or remains at least unknown."

"The Christian faith has the living God and His revelation for its object, and is itself that revelation; hence every doctrine taken from this source is something real and positive. The defence of truth against error will then only be attended with permanent success when the divine doctrine, in whatever department it may be, is represented with intellectual energy as a living principle, and at the same time placed in its historical connections with a due regard to every other historical reality."

"If truth is to obtain a complete victory — if Christianity is really to triumph on the earth — then must the state become Christian, and science become Christian. But these two objects have never been generally nor completely realized, although during the many ages mankind have been Christian they have struggled for the attainment of both, and through this political struggle and this intellectual aspiration form the purport of modern history."

"The ecclesiastical writers of the first ages furnished a solid foundation for all the future labors of Christian science ;

but then science does not comprehend all the branches of human knowledge. In the middle age, undoubtedly, this foundation of a Christian science, laid down by the early fathers, was slowly prosecuted in detail; but on the whole, many hurtful influences of the time had reduced science and speculation to a very low ebb, when suddenly in the fifteenth century all the literary treasures of ancient Greece, and all the new discoveries in geography and physics, were offered to philosophy. Scarcely had philosophy begun to examine these mighty stores of ancient and modern science, in order to give them a Christian form, and to appropriate them to the use of religion and modern society, when the world again broke out into disputes; and this noble beginning of a Christian philosophy was intercepted, and has since remained an unfinished fragment for a later and a happier period."

"Philosophy, as it is the vivifying centre of all other sciences, must be the principal concern and the highest object of the labors of Christian science. Yet history, which is so closely and so variously connected with religion, must by no means be forgotten, nor must historical research be separated from philosophic speculation. On the contrary, it is the religious spirit and views already pervading the combined efforts of historical learning and philosophic speculation, that chiefly distinguish this new era of a better intellectual culture, or, as I should rather express myself, this first stage of a return to the great religious restoration."

"And on this science, in its relation to the moral wants and spiritual calling of the nineteenth century, I have now a few observations to make. Like an image reflected in a mirror, or like those symptoms which precede and announce a crisis in human events, the centre-point of all government, or the religious basis of legislation, is sure to be reflected in the whole mental culture or in the most remarkable intellectual productions of a nation."

"Christianity is the emancipation of the human race from the bondage of that inimical spirit who denies God, and as far as in him lies leads all created intelligences astray.

Hence the Scripture styles him 'the prince of this world;' and so he was in fact, but in ancient history only, when among all the nations of the earth and amid the people of martial glory and the splendor of pagan life he had established the throne of his domination. Since this divine era in the history of man, since the commencement of his emancipation in modern times, this spirit can no longer be called the prince of the world, but the spirit of time, the spirit opposed to divine influence and to the Christian religion."

All that rich and boundless treasure of new discoveries in nature, which are ever better understood when viewed in connection with the high truths of religion, must be looked upon as the property of Christian science."

The religious hope of a true and complete regeneration of the age, by a Christian system of government and a Christian system of science, forms the conclusion of this 'Philosophy of History.'

BROTHER LAWRENCE'S WAY.

SINCE I first came here I have considered God as the end of all my thoughts and desires, as the mark toward which they should tend, and in which they should terminate. In the beginning I spent the hours appointed for private prayer in thinking of God, so as to convince my mind of, and impress deeply upon my heart the divine existence, rather by devout sentiments and submission to the lights of faith than by studied reasonings and elaborate meditations. By this short and sure method I exercised myself in the knowledge and love of God, resolving to my utmost endeavor to live in a continual sense of His presence, and if possible never to forget Him more. When I had thus in prayer filled my mind with great sentiments of that infinite Being I went to my work appointed in the kitchen (he was cook for the society); there, having first considered severally the things my employment required, and when and how each thing was

to be done, I spent all the intervals of my time in prayer. When I began my business I said to God, with a filial trust in Him :

Oh my God, since Thou art with me, and I must now, in obedience to Thy commands, apply my mind to these outward things, I beseech Thee to grant me the grace to continue in Thy presence; and to this end do Thou prosper me with Thy assistance, receive all my works, and possess all my affections.

As I proceeded with my work I continued in my familiar conversation with my Maker, imploring His grace, and offering Him all my actions. When I had finished, I examined myself, how I had discharged my duty; if I found it well I returned thanks to God; if otherwise, I asked pardon; and, without being discouraged, I set my mind right again and continued my exercise of *the presence of God*, as if I had never deviated from it. Thus by rising after my falls, and by frequently renewed acts of faith and love, I am come to a state wherein it would be as difficult for me not to think of God as it was at first to accustom myself to it.

As the light of the sun, moon, and starry hosts are reflected only on the bosom of the quiet lake or the smooth flowing river, so we cannot reflect that Light which "lighteth every man that cometh into the world" except the channels of our thought run smoothly, except there be places of silence where may be heard the "still small voice," whose whisperings are ever of Light and Love. G. W.

The soul of man is larger than the sky,
Deeper than ocean, or the abysmal dark
Of the unfathomed centre. Like that ark
Which in its sacred hold uplifted high,
O'er the drowsed hills, the human family,
And stock reserved of every living kind,
So, in the compass of the single mind,
The seeds and pregnant forms in essence lie
That make all worlds.

Coleridge.

ONLY GOD AND MAN.

FOLLY and Fear are spectres twain ;
One closing her eyes,
The other peopling the dark inane
With spectral lies.

Know well, my soul, God's hand controls
Whate'er thou fearest ;
Round him in calmest music rolls
Whate'er thou hearest.

What to thee is shadow to him is day,
And the end he knoweth ;
And not on a blind and aimless way
The spirit goeth.

Nothing before, nothing behind ;
The steps of Faith
Fall on the seeming void, and find
The rock beneath.

The present, the present is all thou hast
For thy sure possessing ;
Like the patriarch's angel, hold it fast
Till it gives its blessing.

Why fear the night? Why shrink from death,
The phantom wan ?
There is nothing in heaven or earth beneath
Save God and man.

Peopling the shadows, we turn from him
And from one another ;
All is spectral, and vague, and dim,
Save God and our brother.

O restless spirit! Wherefore strain
Beyond thy sphere ?
Heaven and hell, with their joy and pain,
Are now and here.

All which is real now remaineth,
And fadeth never ;
The hand which upholds it now, sustaineth
The soul forever.

Then of what is to be and of what is done
Why quieriest thou ?
The past and the time to be are one,
And both are now.

Whittier.

THE BOSTON CHRISTIAN SCIENTIST

PUBLISHED BY THE
BOSTON CHRISTIAN SCIENCE SOCIETY,
BOSTON, MASS.

VOL. I. No. 8.

AUGUST, 1889.

BOOK TABLE.

THE "Story of Patsy," by Kate Douglas Wiggin, is from the press of Houghton, Mifflin, & Company. The original story was written and sold some seven years ago for the benefit of the Silver Street Kindergartens in San Francisco, and now, with much added thereto, is presented to the general public.

The "Story of Patsy" is a story within a story of Kindergarten work, where one labored among the children of simple, work-a-day people of all nationalities, extending her mission work to the parents whenever that was possible. The pathos and humor are irresistible. This young teacher lived her sermons every day, never preaching beyond the understanding of her flock. Her delineations of human nature are very fine, and her tilts with "all sorts" graphically described, not even that with the "Mental Heeler" being omitted. She went into Mrs. Powers' suite of apartments for Lafayette, and found him still in bed, his sister Hildegarde, who had him in charge, having overslept herself. Mrs. Powers went to her dingy office up-town every morning at eight o'clock to ply her vocation. It was her fourth in two years, the previous ones being tissue-paper flowers, lustre-painting, and the agency for a high-class stocking-supporter. Hildegarde gave the teacher, who is called Miss Kate, a note from her mother, which read as follows:—

Miss Kate, — Dear Maddam, — You complane of Lafayette's never getting to school till eleven o'clock. It is not my affair as Hildegarde has *full charge* of him. I never intefear, but I would sujist that if you *beleeve* in him he will do better. Your unbeleef sapps his *will powers*, you have only reproved him for being late. why not incurrage him say by *paying* him 5 cents a morning for a wile to get amung his little maits on the stroak of nine? "declare for good and good will work for you" is one of our sayings. I have not time to treet Lafayette myself my busi-

ness being so engrossing but if you would take a few minutes each night and *deny Fear along the 5 avenues* you could heel him. Say *there is no Time in the infinit* over and over again before you go to sleep. This will lift fear off of Lafayette, fear of being late and he will get there in time.

Yours for Good,

Mrs. Powers, Mental Healer.

Unfortunately there are too many mental healers of Mrs. Powers' calibre, and it may have been an actual experience with the author, whose study of human mind has evidently been keen and analytical.

Patsy is the little hero of the tale, who doesn't believe in fathers because of the wickedness of his own, his illness and deformity being a result of that father's cruelty. He earns his way now by "minding Mis' Kennett's baby." He seeks Miss Kate with a very dirty face, but under the delusion that he is clean, wearing part of his hat, but he has the crown at home, and "britches" with one pocket in the same safe place. He knows Miss Kate will not refuse him, as he is of the sort she takes to most kindly. Her interview with the "Duchess" of Anna street, whom she saw in her search for Patsy, is racily described, class distinction being there as elsewhere. The book is well-bound, and the types are clear; but, best of all, the story is charmingly told. Philanthropy in the abstract is as cold a term as any, but as a concrete realism it is humanity's highest calling.

WE have received a copy of "Christian Science Hymns," published by Mrs. Ursula N. Gestefeld, Room E, Central Music Hall, Chicago, the arrangement evidently having been made by Hannah More Kohaus. The title page reads: A Collection of Familiar and Original Hymns and Tunes rendered scientifically for Christian Science Service. We have had only an opportunity for a brief glance at its contents, but from this cursory inspection should pronounce it to be a very satisfactory work, and one which will please the many who are desirous of obtaining such a compilation.

THE BOSTON CHRISTIAN SCIENTIST.

VOL. I. No. 9.

SEPTEMBER, 1889.

THE SEED.

Unto what is the kingdom of God like, and whereunto shall I resemble it?

It is like a grain of mustard seed, which a man took and cast into his garden; and it grew, and waxed a great tree. Luke xiii. 18, 19.

WHEN the Master had spoken the parable of "The Sower" to the multitude he took his disciples apart and gave them the inner meaning of his teaching. And he said unto them "The seed is the Word of God." John has written, "In the beginning was the Word, and the Word was with God, and the Word was God." So we are taught that God is the sower, and the seed, which is His divine nature, is sown in the earth or material man, "forasmuch as out of the earth Adam was formed." But the ground from which the seed sprang and brought forth fruit was good ground. It had been prepared for a harvest, and the conditions for germinating were favorable. In human lives we recognize good ground when one has been obedient to the light already received.

Let us learn our lesson of growth as taught by the seed. "That which thou sowest is not quickened except it die." When man becomes conscious of the divine in him, he must begin to work with God, that the harvest may be. Day by day he must die to the material, and rise to the spiritual. Hard and dead seems the little seed, but the life principle is stirring, and it will win. Sun and rain work together for good to the young plant that is coming up out of darkness into light, out of death into life more abundantly. Long before there is any change in the surface of the ground much work has been going on in silence, away from the world's noises. The roots have been reaching out for nourishment, as the new-born consciousness of man reaches out after God. Upon what is received here, depends the sturdi-

ness of the light that later the world shall see. Soon two green leaves show themselves above the ground, and the plant which has sought and found its own in the silence, now begins a new life of conflict and overcoming. Increase of growth brings increase of danger. The storms beat upon it, the fierce heat of the sun withers it, and insects prey upon the tender leaves. The Master said to the disciples, "It must needs be that offenses come," and just before he went away he prayed the Father, "I would not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Plant and man grow by the same law; in the silence, by receiving; in the world, by overcoming. For every new branch in the plant, a new root is sent out for nourishment. In man every new effort for the world's help requires more waiting on God. Said Martin Luther, "I have so much work to do this day, I must pray four hours."

All the early life of the plant is an ingathering and an overcoming for its own sake. Day after day it delights itself in the ministry of showers and sunshine. Day after day it rallies strength to stand in the face of storms. It is getting ready to bring forth fruit unto perfection. Often we seem to discover a bud of promise, which proves to be only more leaves. When the bud with bright color really makes its appearance, we will not try to hasten the flower. The blossom that comes from the bud by natural process is more beautiful to look upon than one that has been helped out of its covering by the hand of man.

He that believeth shall not make haste. The Master himself spent thirty years in the quiet of the carpenter's shop, growing in favor with God and man, that he might be ready for the three years of mighty works. Even then he hesitated. Long time the mother pondered in her heart the sayings of this wonderful child, and waited for him to manifest his power. When the opportunity seemed at hand, and she eagerly suggested that by his spoken word the wedding guests could be provided with wine, Jesus said unto her — "Mine hour has not yet come."

In the fulness of time, the stored up energies of the plant spend themselves in the forming fruit. The flower petals fall, the leaves turn yellow and loosen their hold, in order that the fruit may be; and that, thirty, sixty or a hundred fold, it may go on to perfection. The Master says, "Bear much fruit; so shall ye prove yourselves my disciples."

There is another lesson, one of encouragement, taught by the plant. He that loseth his life shall find it. Hard and unpromising to the eye is the little seed hidden away in the ground, and the life principle works mightily that the plant may come forth. But when it is freed, and turned to the light, the hindering shell begins at once to minister by its very decay. The plant grows, flowers, bears fruit and, at the end, many seeds like the one that was buried. In the land of Uz a servant of God was sorely tossed about by the world's weather. His friends said, "He is forsaken of God." But in the midst of all this he looked right up, and declared, "I know that my Redeemer liveth!" Then, because he insisted on the Good only, it began to come to him from every side: camels and oxen, silver, gold and friends. "The Lord gave Job twice as much as he had before." To deny the power of the material, to insist upon the power of the spirit, is the secret prayer which the Father rewards openly. Many a disciple who has turned away from self-seeking, that he may grow in consciousness of the kingdom of heaven, is receiving, even now in this present time, houses and lands and all things needful for the body. The blessing of the Lord it maketh rich; but they that seek the Lord shall not want any good thing.

L. L.

"EACH one is bound to make the little circle in which he lives better and happier. Each of us is bound to see that out of that small circle the widest good may flow. Each of us may have fixed in his mind the thought that out of a single household may flow influences that shall stimulate the whole commonwealth and the whole civilized world."

PRACTICAL RESULTS.

Extract from "The Christian's Secret of a Happy Life" by Hannah Whitall Smith; published by Fleming H. Revell.

SOME Christians seem to think that all the requirements of a holy life are met when there is very active and successful Christian work; and because they do so much for the Lord in public, they feel at liberty to be cross and ugly and un-Christian in private. But this is not the sort of Christian life I am depicting. If we are to walk as Christ walked, it must be in private as well as in public, at home as well as abroad; and it must be every hour all day long, and not at stated periods, or on certain fixed occasions. We must be just as Christ-like to our servants as we are to our minister, and just as good in our counting house, as we are in our prayer meeting.

It is in daily homely living, indeed, that practical piety can best show itself, and we may well question any "professions" that fail under this test of daily life.

A cross Christian, or an anxious Christian, a discouraged gloomy Christian, a doubtful Christian, a complaining Christian, an exacting Christian, a selfish Christian, a cruel, hard-hearted Christian, a self-indulgent Christian, a Christian with a sharp tongue or a bitter spirit, all these may be very earnest in their work, and may have honorable places in the church; but they are not Christlike Christians, and they know nothing of the realities of which this book treats, no matter how hard their professions may be.

The life hid with Christ in God is a hidden life, as to its source, but it must not be hidden as to its practical results. People must see that we walk as Christ walked, if we say that we are abiding in Him. We must prove that we "possess" that which we "profess." We must, in short, be real followers of Christ, and not theoretical ones only. And this means a great deal. It means that we must really and absolutely turn our backs on everything that is contrary to the perfect will of God. It means that we are to be a "peculiar people," not only in the eyes of God, but in the eyes of the world around

us; and that, wherever we go, it will be known from our habits, our tempers, our conversation, and our pursuits, that we are followers of the Lord Jesus Christ, and are not of the world, even as he was not of the world. We must no longer look upon our money as our own, but as belonging to the Lord, to be used in his service. We must not feel at liberty to use our energies exclusively in the pursuit of worldly means, but must recognize that, if we seek first the kingdom of God and His righteousness, all needful things shall be added unto us. We shall find ourselves forbidden to seek the highest places, or to strain after worldly advantages. We shall not be permitted to make self, as heretofore, the centre of all our thoughts and all our aims. Our days will have to be spent not in serving ourselves, but in serving the Lord; and we shall find ourselves called upon to bear one another's burdens, and so fulfil the law of Christ. And all our daily homely duties will be more perfectly performed than ever, because whatever we do will be done, "not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart."

Into all this we shall undoubtedly be led by the Spirit of God, if we give ourselves up to his guidance. But unless we have the right standard of Christian life set before us, we may be hindered by our ignorance from recognizing his voice; and it is for this reason I desire to be very plain and definite in my statement.

THE whole substance of religion is faith, hope, and charity, by the practice of which we become united to the will of God. All besides is indifferent, and to be used as a means that we may arrive at our end and be swallowed up therein by faith and charity. All things are possible to him who believes; they are less difficult to him who hopes; they are more easy to him who loves and still more easy to him who perseveres in the practice of these three virtues.

Brother Lawrence.

**"HE BROUGHT ME FORTH INTO A LARGE
PLACE." *Psalms* 18, 19.**

DAVID is speaking in these words of a spiritual bringing forth. The prayer-book version gives it, "a place of liberty;" both renderings illustrate a deliverance from self, from the limited bounds of our own thoughts into enlargement that comes from the thought of God. The Christian Scientist believes that he *is* a thought of God, that the purpose of his being is to develop that truth. To work from this basis unswervingly is the constant aim; while God must do the bringing forth, our part must be to turn deaf ears to all calls save His; listening with this intent we shall learn that His call may be heard in all good things, the uplifting joy that we feel in His works, from the least to the greatest, brings us forth from self-thinking to acknowledge the quality of God's thought.

The surprise of finding a nameless flower, as though only our eye and God's knew of its existence, may open into a large place of sweet mystery; such places are always holy ground where we learn that delighting in God's creations is delighting in Himself. Liberty must wait for expansion and expansion implies willingness to ignore all causes of bondage as soon as we see that they are such. A thorough study of the inclusive word "polarity" will suggest the breaking of many a bond; mental forces have signed no creed that involves re-actions and causes and effects of human laws. God has implanted a free spring of action that leads to His law as the only one to which we give back a true echo; the more clearly we recognize this the louder will be our call upon the Fountain of our being, and ever more distinct will return the answer that shall at last fill the whole earth. When deep calls unto deep there is unfaltering response, only mists lie between and they instantly dissolve.

Can any delude themselves into believing that this large place, this place of liberty, contains sickly bodies, distresses and frettings of the flesh? Can we find in God any warrant for such dishonoring beliefs? He calls for a *whole* heart and

promises to "renew His image within us." Is there any ail-
ing in that image, any imperfection in the fountain that feeds
our life? The clear duty lies in refusing to be ensnared by
any images but God's. This will lead us to honest study of
what God is, and quickly teach us that our enemy on this
road is self, ever pulling us towards side paths, hindering,
hampering, prolonging the way until we admit that He must
bring us forth before the large place can open before us. Oh,
that every feeble, suffering child of God would send his
thought like a swift arrow straight to the Maker of all! The
quick assurance of sustaining, from the power that knows
no feebleness, should return to him curing as by a glance all
blight from wanderings in mortal mazes of evil. He is the
centre, the only poise of existence; then let each deluded
child call upon Him and call so loudly that every bond of
sense bursts its false holdings and he stands forever a son of
liberty. He will have entered the large place, he will be
brought forth from self to roam in a present kingdom of
God, where he knows he is subject to God alone and that His
law is a law of love, and His service perfect freedom.

M. E.

THE true life of the soul can no more rekindle itself as a
flame of light and love in us, than the fire which is shut up in
a flint, can come forth of itself, or the life which is hid in
some dark root can burst out into blossoms without the light
and air of heaven. A power above us must effect the change.
The word, as light, must be received. We are helpless with-
out it. Just as by the lie, or word of the serpent, the life of
hell was quickened, and the life of heaven poisoned in man
when he was yet in paradise; so by the truth, that is God's
word, the life of heaven is requickened, and the life of hell
destroyed and slain in us while we are yet in darkness. Keep
then the word. He that receives and keeps it, by it is made
a son of God.

Jukes.

SERVICE.

FOR, brethren, ye have been called unto liberty; only use not liberty for occasion to the flesh, but by love serve one another. Gal. v. 13.

From early childhood we are taught to excel, to strive to get ahead of others. Later, prizes are offered at school to be gained by the one first on the list. At college we are promised honors if we can outstrip our fellow students.

In launching our boat into the sea of a business career, parents, friends, and advisers press the thought hard upon the eager young minds, that now is the chance, and they must look out for themselves. If others push or jostle by the way, be not discouraged; fight onward by quick wit, eyes open, close bargains, senses strained to the utmost; no matter how many fellowmen are outstripped, pushed aside, left behind, wounded and heartsore, in the trodden path, so long as success is achieved. Poor trophies of the victory! Young men are told they must make business, prove themselves, be smart, with the prospect of some day being in the eyes of the world, a success, and perhaps rich.

Men thus taught are not to be censured for adopting methods such as these, when they are given them by both word and example of their elders, as recognized, legitimate plans of life. Are they not carrying out to the utmost the advice that has been instilled into them by those apparently best able to give it, who have made a success, in a pecuniary sense, by their own efforts, and seemingly have every blessing this life has to offer, money, social position, friends? It is not surprising that such plans should be adopted, continued, and passed from father to son, merchant to clerk, teacher to taught, until they become established and accepted as the only course to be pursued by those desiring business attainments, and regarded as the inevitable consequence of competition and a life of professional or mercantile activity.

Few men, perhaps, look back after thirty years of such experience, and wonder what has been the fate of those who were unequal to the pace, the heat, the pressure of the early struggle. Men, it may be with equal attainments with them-

selves, but of more sensitive and gentle natures, to whom the means employed were repugnant and the mere success empty and vain. They probably subsided into the quieter side paths of life, and carry on a good work, unknown it may be, beyond a narrow sphere, yet preserving the purity of their natures, their finer feelings unblunted by the fierce combat and the contact with men.

That the "survival of the fittest" would seem at first glance to be the only acknowledged law of success in the busy, ever restless life around us, is true indeed; yet with all its sorrows disappointments, vain hoplessness for some, and power and affluence for others, the upholding of this thought as the Creator's plan for His children would uproot all preconceived ideas of his equal love for each and every individual, and of the perfect justice for all mankind.

That it is impossible, at once, to see the way out of the darkness, is true; yet we believe there are few men who in their inmost hearts approve fully of present conditions, or acknowledge them as right, just, true, in the highest sense. To some, the gleam of the dawn of better times is apparent. There never was an evil but the remedy could be found, if men would search for it, and work towards it with high noble ambition and intense earnestness of purpose.

No amelioration of man's condition, nor any great movement, can be accomplished at once, or by multitudes clamoring and noisy, scarce knowing what they want. The beginning must inevitably be slow, sure, firm, and purpose abiding. The growth must find its stimulus in the heart of each person separately; and as individuals advance towards higher aspirations, the good takes root, spreads, and once in motion will never be allowed to stagnate, new followers are enlisted, and the work becomes an established necessity.

Turn with me, dear reader, for a moment, to the Scripture verse at the head of these words, and consider how it affects you personally. It is for you, me, all men; not in a crowd, but individually.

In the same chapter the Apostle Paul urges those to whom he writes, to "stand fast in the liberty wherewith Christ

hath made us free." If then it is to be the liberty in which we are made free through Christ, it must be that by the teachings of the same Christ we are to govern ourselves, our business, and all acts of our lives.

It is a favorite argument of many to whom such regulating of their lives seems unacceptable, that "times are different now, business is not upon such a basis, circumstances are changed, what one man does another must do or lose the chance in the daily race," etc., etc. This evidently is not the blessed freedom of such liberty as the Christ offers man, but a tyrannical oppression of conditions, which compels men to fall in and obey or be deprived of the common sources of existence. Many, in the writer's personal knowledge, who hold objections to the existing state of things are powerless, because they are in the whirl, the vortex, and must needs be carried along by the current, or cast broken and suffering upon the rock-bound shore of poverty and apparent life failure.

The object of these pages is not to suggest ways or means from the writer's mind as remedies for existing difficulties. Far from this. It would be a task to which he knows himself to be totally unequal; but they are written during some hours of thoughtful leisure, and in earnest desire to point, for the overcoming of whatever seems warped and inverted, to the one source of all light, life, love, understanding, power, and intelligence, and to arouse a response to the loving invitation of that sweet tender voice that can be heard midst the din and worry, "Come unto me all ye that labor and are heavy laden, and I will give you rest," and also to the teaching "resist not evil, overcome evil with good."

It is known that there are men who govern their lives from the smallest to the most important events, by the direct teaching of the holy Word; and they are not to be numbered with the unsuccessful class, but amongst those who are foremost in all good works, leaders in the noblest philanthropic movements of the day, ready to assist with heart, hand, and purse. Be it remembered, and that distinctly, that whilst they have accepted the liberty to which they were called in Christ Jesus, they have in the fullest sense used it, not, however, "for

occasion to the flesh," for the accumulation of wealth, for selfish and worldly ends, but have frankly acknowledged the fatherhood of God, and the brotherhood of man; not regarding those around them to be used as a means to their personal success, and social advantage, but right honestly, nobly and courageously striving to *serve* their brother man, whilst they themselves were being served.

Thus we arrive at the great central thought of the day, "The brotherhood of man," and how men can reconcile the burning desire of personal advancement with a consistent acknowledgement of the claims of their brother man.

It is asked, are we to force and fight our way towards that goal of success, to which we so earnestly look, and be called upon to open the road, share the business secrets, the inside track which we have ferreted out for our own use, to the man who is working by our side, with the same end in view? May we not be outstripped and left behind? Are our families and homes to suffer, our lives to be fruitless, and our ambition crushed, and we at last to prove a possible failure by aiding another and neglecting ourselves? Is he to rob us of the success we have worked for, and we to stay in the second place, or rest tranquil in the background? These are some of the questions that arise upon the first presentation of the subject, and as the consciousness of the law of possession and the vindictiveness born of the struggle for life are aroused in the hearts of men to whom life has been no mid-day dream, they brook danger to those who interfere or dispute the possession of a rightful prize. The worst passions of men's natures would be stirred were these the ideas desired to be conveyed, and they would be in direct opposition to the hopes that are being awakened in the thinking minds to-day upon this problem.

Judging from the man-side there is undoubtedly much reason in these arguments at first view. Let us, however, reverently regard the situation from the God-side—not from the attitude of man to man, but from God's teachings to man.

To arrive at this, and see the question under the light of heaven, it is primarily necessary to acknowledge the one ex-

ample of truth ever known, and believe that men can learn of him by the outpouring of his Holy Spirit to-day, just as though he were their companion in this material life, as in the days of his sojourn on earth. A musician must acknowledge and accept the laws of harmony as his source of understanding in composition, and an author the rules of a language in which he seeks to find expression. The farmer must govern his seed sowing and his plans in husbandry by his knowledge of the laws pertaining to them, in times and seasons. Secondly, there must be action as a result of belief. "We must *believe*, as well as *believe*." We can realize nothing of the higher forms of music if we remain merely admirers of it; or of literature, art, science, spiritual truths, if we are only passive lookers on from afar. We must enter the lists as soldiers of Christ, following where he leads, doing what he teaches, and with head erect, and courage firm, fight the good fight fearlessly, in the name of his truth. All men expect, and hope to get some good out of life; therefore, in the hope of being served, men must enter service and serve. No man ever served men as did Jesus Christ, and in the memorable hour when he washed the feet of his disciples, teaching them the dignity of service, his words were:

Ye call me Master, and Lord: and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. John xiii, 13-15, Rev. Ver.

Again, none could say so touchingly or truly :

I am in the midst of you as he that serveth. Luke xxii. 27. Rev. Ver.

The desire to serve others is born of true sympathy; and if in our daily contact with our brother men, we hold them in sympathy before God and in our own hearts, in the trials of their lives there will be no reluctance, or want of knowledge upon our part, as to how we can best serve them. We shall be taught, if the desire is earnest. The angel messenger will whisper in unmistakable tones, if we hold ourselves in readiness for the message and are willing to be taught by a knowledge and wisdom so far exceeding that we possess,

even when the consciousness of our own strength and manhood are upon us.

Side by side with the teachings of the brotherhood of man, comes the question: Who is my brother? All acknowledge the claim of the brother born in the home, and the tie of relationship under one roof and one parentage; but the narrow circle of the family tie, holy as this affection is and reverently as it must be regarded, must not be the limit of brotherly love. There is a broader, deeper understanding to which we must look for a full revelation of this truth, not judging others by the outward expression seen around us, but remembering the inward possibilities of each and every man for salvation in the sight of the Father in heaven.

A short extract from "Footprints of the Saviour," by Rev. Julian K. Smyth, suggests itself appropriately.

"One purpose more we notice as belonging to Christ's mission; the establishment of a universal brotherhood amongst men. He told the world how he was yearning to bring all men together, and keep them under his pastoral care. 'One fold under one shepherd,' was his prayer. In his doctrine of love, which entirely does away with class distinctions, there being but one master even Christ, all men being brethren, a certain power of union was instantly felt, which drew men together in loving and spiritual communion. . . . And not until sectarian strife is hushed, and church rivalries are dead; not until the pride of wealth and fashion and numbers is scourged from the temple, and the salvation of man, be he high or low, rich or poor, wise or ignorant, be the one great impulse throbbing within the church of the Saviour, not until then will the world be welded into that great Christian brotherhood, that universal kingdom of truth and love, which when it comes, will be the coming of the "kingdom of the Lord."

We can, if we will, realize what should be the true sphere of ambition; and O, how many an anxiety will fall helpless at our feet to hurt and worry no more, or rob the night of its peace and rest, if the object of life shall be towards this end! None would be the poorer, money and riches no longer

the sole aim of man, but learning, living and doing the Lord's will. When serving each other becomes the measurement of man's status in society, a higher standard will be reached than now exists.

True service is not menial.

True service is not conditional upon the status of the person served.

It is not true service where personal gain is the desire.

True service cannot be compulsory.

True service springs alone from the desire to serve — the yearning of the heart to benefit others.

True service must be willing, joyous, unselfish, enthusiastic, tender.

No life holier, no life nobler, than that in which the heart's throb is to be of service to men.

Perfect service brings at God's hands perfect recompense. If we hold ourselves an "open thought" to God, if we say, "Lord what wilt thou have me to do?" we need not fear; we shall be cared for. The loving Father careth for his own; and we are his loved ones when we learn, accept, follow.

Charles N. Allen.

LOVELY, shadowy, soft, and still

Is the eventide;

Ah! if but my heart and will

Evermore might so abide!

Lord, Thy presence can alone

Make this lovely calm my own. *Tersteegen.*

On the roaring billows of time thou art not engulfed, but borne aloft into the azure of eternity. Love not pleasure, love God. This is the everlasting Yea, wherein all contradiction is solved; wherein whoso walks and works, it is well with him.

Carlyle.

RESISTING EVIL.

How often we are impressed with the wonderful power and beauty with which the understanding of Christian Science invests and illumines the teachings of Scripture ; This thought came to me very forcibly a short time ago, while listening to a sermon, and I felt much might be added to that already expressed. If I could give to the readers of *The BOSTON CHRISTIAN SCIENTIST* some of the thoughts that were suggested to me, in connection with those given by the preacher, possibly, they might be of interest. The text was Acts xxviii, 1-6 ; the account given of Paul's voyage toward Rome ; the ship-wreck on the island of Melita ; the hospitality of the barbarous people and, particularly, his experience with the viper.

If any one could be exempt from service, that one would be Paul, who had, for fourteen days, been fasting, suffering the perils of the sea, and finally, shipwreck ; but we are told that when the people had kindled a fire, Paul "gathered a bundle of sticks and laid them on the fire." No one should share in the benefits of any good which he is not willing to help sustain. All can, at least, gather a bundle of sticks to feed the fire of any good cause which others have labored to kindle.

"There came a viper out of the heat and fastened on his hand." When by our zeal and effort, we have brought to a glowing heat the consciousness of the love of Christ and are living epistles, known and read of all men, then is the time when the vipers will appear and fasten upon us : doubt, distrust, self-accusation from within ; calumny, slander, misunderstanding, misstatement of motive, an attempt to ruin one's reputation, from without. Here is the test of discipleship — have we risen sufficiently above the claims of evil to affirm *all is Good*, though appearances declare the opposite ? In the Word we read, "If when ye do well and suffer for it ye take it patiently, this is acceptable with God" (I. Peter, ii, 20).

"And he shook off the beast." Paul could not prevent

the viper from fastening upon him but he could shake it off. Martin Luther, in speaking of evil thoughts and desires, says no one can prevent the birds from flying about his head but he can prevent them from building nests in his hair ; so we may not be free from the touch of evil, but we can insist that it shall not inject its poison into our thoughts and actions.

"Into the fire." The same fire that aroused the viper also destroyed it. The same fire of holy zeal and right living that arouses the viper of antagonism in any form, will also destroy it and leave the one thus tested, on a higher spiritual plane than ever before.

"And felt no harm." We are immortal and should be raised above fear. God by His angel had said, "Paul, thou must be brought before Cæsar," and nothing could prevent the fulfilment of that word. If Paul had been destroyed by the viper's poison it would have been indisputable proof that the surmise of the people, that, "no doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live," was true and for this reason his action must be prompt and positive. Is not this a grand and stimulating thought to us, who are working in Christian Science? When the viper of slander, imputation of wrong motive, or disloyalty to the cause we love above all others, fastens upon us then with decision and consciousness of dominion we should shake it off, proving to all, especially to those "who look that we should fall down suddenly," that "God, whose we are and whom we serve," is directing and controlling us.

We shall find, as did Daniel when the viper of jealousy fastened upon him that God hath shut the lions' mouths that they cannot hurt us ; or, when the viper of persecution is upon us, we may confidently say, "our God whom we serve, is able to deliver us, and will deliver us, out of thine hand."

H. M. E.

"Love blends heaven and earth together."

TO A DOUBTER.

WITH arguments you come to me,
With phrases neatly turned,
And beg this "myth" may from my heart
Forevermore be spurned.
You loudly scoff because I feel
A peace to you unknown,
You call me "blind" because around
Your eyes a veil is thrown.

But, should I yield to doubt's dark touch,
What will you give instead
To fill the void that must remain
When hope and faith are fled?
Will syllogisms fine replace
The trust whereby I sing,
"O, Sin, where is thy victory?"
And, "where, O, Death thy sting?"

Clara J. Denton.

ORIGIN OF DISEASE.

THERE has been much discussion for the past few years in regard to the origin of disease, and the question is to-day engaging the attention of thinking minds more than ever before. It is a question of grave importance, for upon its answer may depend the healing of disease or the attempt to do so. Let us for a few moments discuss this question. In doing this let us lay aside our prejudices so far as we are able and examine the matter fairly with a desire only to arrive at the truth.

As we are all Christians, either nominally or in fact, I propose to treat the subject from the standpoint of revelation, to ascertain what are the teachings of the Bible in regard to disease, both its direct statements and the conclusions that we must draw by logical implication. Our religious teaching has been that God is the author of sickness and disease. Many religious teachers and church members to-day believe that God sends sickness upon his children. In support of

this theory they quote certain texts, such as "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "Many are the afflictions of the righteous, but the Lord will deliver him out of them all." "Before I was afflicted I went astray." But are they sure these texts refer to sickness? Are they certain they interpret them aright? Is it not possible that our teachers, in these instances as well as in others, have taken too material a view?

We are at a loss to see how God who is good, who is harmony, and who is love, can send sickness which is discord and evil upon his children; but if such is the teaching of scripture we are bound to accept it.

To be logical we must admit at the outset that the origin of disease is always the same. It is either from God or the devil. It is either good or evil. The question is: which is it, and whence comes it?

Let us at once consult the highest authority, Jesus. He says, (Luke xiii, 16.) "This woman whom satan hath bound, lo, these eighteen years." This certainly is a plain declaration that disease is from the devil. It is as explicit as words can make it. There seems no chance for a misunderstanding. We find that Jesus everywhere recognizes the fact that sickness as well as sin has its origin in evil. Notice what he says to the man sick of palsy (Matt. ix. 2-8). "Thy sins be forgiven thee." Then to show that the forgiving of iniquity and the healing of disease were on the same basis, one the internal and the other external, he said to the sick man, "Arise, take up thy bed, and go unto thine house." After healing the man who had been diseased for thirty-eight years Jesus said unto him "Behold, thou art made whole; sin no more, lest a worse thing come upon thee." In healing either sin or sickness he was destroying evil, not good. Paul in speaking of a physical infirmity or disease says (II Cor. xii, 7), "There was given to me a thorn in the flesh, a messenger of satan to buffet me."

These declarations of Jesus and of Paul preclude the idea that disease is from God. It follows then that God cannot send sickness upon his children, either as disciplinary or

otherwise. If God sends disease it would be useless to employ drugs or any other means to heal the disease and thus thwart God. It would be impossible to remove the disease. It would remain until God saw fit to remove it.

But there is, perhaps, stronger evidence than any we have thus far produced to prove that sickness is not from God. This lies in the fact that the Master healed the sick. For if God sent the sickness then they were sick in accordance with His law and Jesus violated that law in healing them. Yet he says he came not to destroy but to fulfil the law. Hence he could not have healed the sick if God had caused the sickness. Recognizing sickness as evil, he healed it and taught his disciples to do so. Jesus never attempted to overthrow the works of God. He was manifested that he might destroy the works of the devil not the works of God.

He classed sickness and sin in the same category. Whether it was fever, palsy, leprosy or demoniacal possession, Jesus realized that all were alike the works of the devil and destroyed them. He did not question as to the cause of the disease, whether, perchance, God might have sent it; but with a consciousness that all disease is of evil, and hence contrary to the will of God, he healed it. He did this in accordance with the prayer, "Thy will be done."

His teaching and command to his disciples were in harmony with his own acts. After instructing them he sent them out with the command to heal the sick and preach the gospel. There is no direction to examine the case carefully lest, perchance, God might have sent the disease, in which case they must not interfere. But the command is general and without reservation or exception, "Heal the sick."

A. G. E.

I pray the prayer of Plato old:

God make thee beautiful within,
And let thine eyes the good behold
In everything save sin!

Whittier.

LETTER FROM A STUDENT.

My attention has been called for the last week or two particularly to the omnipresence of God. He is everywhere; and Christ told us that God was in heaven, and that in God we live, and move, and have our being. Now if we are in God and God is in heaven, we must be in heaven. Heaven must be a state of the mind — a condition of our progress — for the kingdom of heaven is within us. How different this world would be if every little child could be taught to believe that they are in heaven surrounded by God, good instead of evil, and that they are in the likeness and image of God, and always will be, instead of that they are of a sinful race, cast off by God into a world of sin and woe to be buffeted about by Satan, and that their only way of escape is by death! We want more recognition of His Holy Spirit to enable us to realize and understand what God's love is, and that He loves us, and that we are perfect in Christ. God pronounced all His creatures good, and I am satisfied that He never made evil to tempt His children and to cause them to go astray.

C. E. J.

ASPIRATIONS.

THERE are minds perfectly satisfied with empirical knowledge, a knowledge of facts well ascertained, well classified, and well labeled. Such knowledge may assume very vast proportions, and if knowledge is power, it may impart great power, real intellectual power to the man who can wield and utilize it. Our own age is proud of that kind of knowledge; and to be content with it, and never to attempt to look beyond it, is, I believe, one of the happiest states of mind to be in. But for all that there is a beyond, and he who has once caught a glance of it is like a man who has gazed at the sun — wherever he looks he sees the image of the sun. Speak to him of finite things, and he will tell you that the finite is

impossible and meaningless without the infinite. Speak to him of death, and he will call it birth ; to him of time, and he will call it the mere shadow of eternity,

To us the senses seem to be the organs, the tools, the most powerful engines of knowledge ; to him they are, if not actually deceivers, at all events heavy fetters, checking the flight of the spirit. To us, this earth, and this life, and all that we see, and hear, and touch, is certain. Here, we feel, is our home, here lie our duties, here our pleasures. To him this earth is a thing that once was not, and that again will cease to be ; this life is but a short dream from which we shall soon awake. Of nothing he professes greater ignorance than of what to others seems to be the most certain, namely : that we see and hear and touch ; and as to our home, wherever that may be, he knows that certainly it is not here. Do not suppose that such men are mere dreamers. Far from it ! And if we can only bring ourselves to be quite honest to ourselves, we shall have to confess that at times we all have been visited by these transcendental aspirations. *Max Muller.*

But, friends,
Truth is within ourselves ; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness ; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception — which is truth.
A baffling and perverting carnal mesh
Blinds it, and makes all error ; and, to know
Rather consists in opening out a way
Whence the imprisoned splendor may escape
Than in effecting entry for a light
Supposed to be without. *Browning.*

EVEN the wisest are long in learning that there is no better work for them than the bit God puts into their hands.

Edward Garrett.

THE BOSTON CHRISTIAN SCIENTIST

PUBLISHED BY THE
BOSTON CHRISTIAN SCIENCE SOCIETY,
BOSTON, MASS.

VOL. I. No. 9.

SEPTEMBER, 1889.

HEALING.

IT is contrary to our rules to publish "cases," but last month in our book notices we gave a letter from a "Mental Heeler," and as an offset we give this month a letter from the other extreme of society. They are located so far away as to deprive both of very much of their personal character. The name of Canon Wilberforce is known wherever Christianity is recognized; and the fact that a man of such eminence in the world of religious affairs saw that healing was not in the surgeon's knife nor the physician's prescription, but was in the Word of God, and to be successfully sought in the way St. James has pointed out, may have an influence for good with those who delight to find examples among the high ones of the earth. It seems that his experience was making a noise in England, and a contributor to the *Birmingham Gazette* wrote him asking for the facts. The reply of Canon Wilberforce, which we copy from the *Pall Mall Gazette* (London, England) is as follows:

THE DEANERY, SOUTHAMPTON, April 26, 1889.

MY DEAR SIR:—I cannot reply to your letter as you ask me, "in one line." I have no shadow of doubt that I was healed by the Lord's blessing upon His own word recorded in St. James v. 15, 16, but, as in so many cases, there was sufficient margin of time and possibility of change of tissue between the anointing and the recovery to justify the sceptic in disconnecting the two, and therefore my experience has been of more value in strengthening my own faith than in the direction of public testimony.

I can only say that my internal ailment was of such a nature that leading surgeons declared it to be incurable except at the cost of a severe operation, which leading physicians thought me unable to endure with safety.

While endeavoring at the seaside to gain strength for the operation, the passage (St. James v. 15, 16,) was impressed with indescribable force

upon my mind. I resisted it, and reasoned with myself against it for two months. I even came up to London, and settled in a house near the eminent surgeon that I might undergo the operation, but the spiritual pressure increased until at last I sent for elders, men of God, full of faith, by whom I was prayed over and anointed, and in a few weeks the internal ailment passed entirely away. 'This was the Lord's doing, and it is marvelous in mine eyes.' I am, faithfully yours, BASIL WILBERFORCE."

BOOK TABLE.

ETHICAL RELIGION. By WILLIAM MACKINTIRE SALTER. pp. 332.
\$1.50. Boston. Roberts Brothers. 1889.

This work is made up chiefly of lectures delivered before the Society for Ethical Culture of Chicago. Taken as a whole, it leaves the impression of a philosophy on morality from an ideal but not scientific standpoint. Ethics with the author stands for spirituality with the Christian Scientist, but without the Rock upon which the latter builds. The reasoning is fine, the spirit is benevolent, and while the Christian will sadly feel the lack of dependence on the Father he knows and loves yet will be interested in this analysis of thought and realize that he has in but slight degree attained the standard of height herein given. The author courageously wields the battle-axe against the selfishness of human interests in religion which has made religion largely a selfish consideration with man. The impersonal good is or should be man's supreme interest, but that desire has obtained very little as yet. The weakness of human nature this author lays bare, even to the smallest hypocrisies one keeps up with one's self. He does not believe in the Jahveh of Judaism, but does believe in human nature and a Supreme Good.

In his allusion to the possible loss of individuality and man's selfishness in desiring to retain it, is an implied belief in annihilation, as in also his belief in the Darwinian doctrine of the "survival of the fittest," and the complete destruction of other individualities. That all sense of evil must be destroyed will be conceded; but that man shall be—No. He inveighs against much that is done in the name of religion and says: "The cases of most difficulty are those in connection with religion. Religion seems to make sacred all that it commands. The follower of any religion is apt to take as his supreme law whatever that religion enjoins upon him. Now there certainly have been instances where religions have commanded their followers to do what was wrong, and the followers have obeyed with a feeling that they were doing (in this sense) their duty." That is a matter of history which is being repeated in our time, without doubt; but if we are governed by Supreme Good we shall not fall into that dangerous, demoniac error—fanaticism. He considers political economy in a very fair, impartial manner, going over the labor question with sympathy for both sides. His chapter on "Personal Morality" is one of the best, and we shall hope to present extracts from it. It considers the duty of respecting ourselves as well as others, and is certainly very helpful. The author states in his preface that he does not ask scholars to read this

work, but "men and women who are in the midst of the stress of life," yet fears that it may be too scholastic for the latter, with too little thoroughness and precision for the former.

OUR TOWN. By MARGARET SIDNEY. 381 pp. \$1.25. Boston: D. Lothrop Company. 1889.

Margaret Sidney is a well-known contributor of *The Wide Awake*, and author of "Five Little Peppers and How they Grew," "What the Seven Did," "Who told it to me," etc., etc. This particular work is dedicated to "All the Members of the Y. P. S. C. E." and portrays especially the Christian enterprise of two young people who were directly aided to spiritual aspiration, through the Christian Endeavor Society connected with their church, which had received its impetus from its good pastor, Mr. Jacobs. The characters are strong and that of Emily Saville, afterwards Emily Burr, and Pennington Burr are especially so. The one gave up her trip abroad that she might assist an over-burdened mother and perform duties which heretofore she had neglected, and without posing as a martyr and thereby wounding the mother-love; and the other took up the, to him, distasteful duties pertaining to the business of his father. The strike and the embezzlement and flight of the superintendant, and the subsequent remorse and despair of that individual, the patience and Christianity of the young couple who labored and made sacrifices that he might become an honest member of society again, are details seemingly not overdrawn and possible in result. The co-operative arrangements between capital and labor are also told in a natural way.

Aunt Phebe Macomber, the good genius of the town, who was ever ready to aid the needy or distressed, and Mrs. Barrett who was not a "perfessor," but had a line of argument ready for all religious tenets, which she particularly liked to exercise, at the same time anxious like many another to find out the weak points in the Christian armor, are two extreme types of women, but who maintain their individuality here. Mrs. Cranston is the rich woman who is converted through witnessing the beautiful lives in Christ of her two young friends, and makes such practical use of her wealth that she is a blessing; and Mary Ann and Jed are two interesting characters. The Buckminster family with its inflated pride, built upon imaginary social prestige abroad; the miserable elopement of Lillian and the honest efforts of Geraldine to support herself and her Christian growth, incidentally add interest to a story that is safe and sweet and helpful, and one of the few which can be recommended to Sunday schools and mothers who are careful what literature falls into the hands of their children.

In this number of the SCIENTIST appears the announcement of a Christian Science Kindergarten. If this Science is taught to children they will be saved from a vast amount of erroneous belief, and the painful experiences which are inseparable results of belief in error. The true place to begin the teaching is with the young. Send for circular.

THE BOSTON CHRISTIAN SCIENTIST.

VOL. I. No. 10.

OCTOBER, 1889.

THE LAW OF COMPENSATION.

FROM a worldly point of view the position of a practising Christian Scientist is a very anomalous one, and can only be understood by those who are honestly making it their life-work. Every honest individual values the good opinion of honest people. By the word *honest* much more is implied than one generally allows as the true meaning. Honesty in weights and measures, not to lie and not to steal, have been inculcations from our youth up; but the honesty that thinketh no evil of another unless forced to do so in the direst manner has not been our teaching. Our instruction has been that men generally are wolves in sheepskins, and that it is much better to take most people upon sufferance. The Christian Science practitioner has the feeling to overcome that he is being taken on sufferance, and frequently by people who have known and respected him before; while he must be true to principle that he may be true to himself or do any good; and in seeing the error he must see that it is not, but must behold men and women as the image and likeness of God always, Good governing absolutely. How many times he knocks at the doors of some thoughts he only knows; and he must seek to overcome the sense of time and impatience for himself, and his patients — the sense of time mispent, perhaps, if the patient continues unresponsive to Truth's call, although I should not be willing to concede the last statement since I am sure that every thought of Truth carried is potent for good results. The seed may have fallen into reluctant soil, or the birds of the air may have devoured it, but it still remains the seed of Life and so indestructible.

The foibles of human nature are uncovered to the Christian Science practitioner as they are to no one else. Truth

tears down shallow artifices and flimsy coverings, and exposes subtlety, intrigue and an unprincipled condition generally. Regeneration from all this is a boon to some; but by others it is rejected, and their hatred of Christian Science would be in proportion to the boon offered if that were possible. How many are afraid that the pure waters of Life may flow in upon them and wash them white as wool? We are all clinging to an idol or idols which we are reluctant to have overthrown, even though it is our most miserable possession and productive only of calamitous results. To withdraw from the world we sometimes feel would be a dream of bliss; but it would be as selfish as to live in the world and enjoy worldly pleasures, never helping another save when it would occasion no sacrifice. The Christian Science practitioner finds life in the world one of continuous sacrifice. He must be in it but not of it. Patients come to him as they go to no physician of any school. They come with all their troubles, mental, moral, physical, religious, domestic or business. It is all brought to the Christian Scientist to overcome, and he must be governed by Wisdom through it all, and allow no selfish consideration to enter into the work of making waste places green. The confidence reposed in the practitioner must be merited; there must be no betrayals here. All disgust for human frailty must be overcome lest it prove a barrier in the work of redemption, and a realization of the presence and government of God must be with him through it all. His opinions from the human standpoint must be set aside.

The question of remuneration has been productive of much discussion, and has left a bitter taste in the mouth of many, showing that the *livers* had not spiritually regulated themselves in that perfect Life which is ours from on high; and that height is here in the heart of the *livers* if we make it so. "Christian Science is a money-making business," we hear from all sides, but the cry is from those who know nothing about it, and judge carelessly or enviously. In almost every gathering nowadays will be found several who proclaim themselves Christian Scientists, but it may be but

an amusing "fad" with them. They are not actively engaged in the work, but they are ready to sit in condemnation upon those who are, perhaps. They never treat any one themselves, but they believe in it, yes, indeed. No, nobody should take pay for the work. It should be without money and without price. "Freely ye have received, freely give."

Now all Christian people who study Christian Science feel that if it is practicable they wish to do all the good they can. Butterfly days filled with gossip and idleness are not for them, and would give them no satisfaction, but, instead, a feeling of wasted opportunities for good results; and they wish to imitate the beloved Master as far as they can. When they commence with this work it is usually with strong feelings against pecuniary reward, but later they find the absence of that requirement stands often in the way of the patient's recovery. Pride clamors that money received would place their work upon a par with trade and barter, and unless it is silenced they retire from this great field of usefulness. Truth established the law of compensation, and it is a mighty law. We have to give ourselves in order to gain admission to the heavenly kingdom. Our passport must be self-overcome. If health or a measure of peace is not worth a recompense to the individual then is he not ready for it, and would not appreciate it. We often hear people say who have made some fine demonstrations in healing, "I like the work but cannot afford to do it. I cannot do other work with it; it requires one's whole time to the exclusion of everything else, and I could not meet my expenses." Or, if it is a woman of small means, "I had my family to look after, and I could not afford to hire my sewing done and so had to refuse patients. I could not take their money and meet all the outside objections, etc."

There is no work so exacting as that of the Christian Science practitioner. He must be always on the watch and ready for instant duty. He should not have anxieties over pecuniary obligations, and it is right and proper that others should expect him to pay his bills when they are due. He should trust in God and realize that Life is self-sustained

and that the Father supplies all his needs, but when he denies the law of compensation he abrogates his part of the fulfilment of the law. As much is expected in the way of alms giving from a Christian Scientist as from the individual of abundant wealth, and he sees many ways in which he feels compelled to give with a careful hand. Each one usually feels himself a dispensary within himself, but he should as far as he can make all who come to him feel that there has been a slight measure given for the benefit received. Remuneration comes in many ways and its commercial value may not be in dollars and cents, but good practitioners should not withdraw from the field because of what a censorious world may say.

There may be people accumulating money professedly in Christian Science work, but it is not in the healing field. There is too much self-sacrifice demanded of them, the exactions are too many for them to be more than verbose exponents of rules which they have never demonstrated over for themselves. They arrive at conclusions without any individual knowledge of the premise in a way which is startlingly sad to the one who has labored early and late to solve the minor problems, and knows that one must live a life as nearly approaching perfection as he can in order to work further. We may seek redress from human opinion, but if we cannot find it in our own consciousness of self-overcome it will avail us little if we are honest.

In the history of the Fathers of the Church we find the matter of pecuniary awards bearing the same relation to them that it does to Christian Science practitioners in our day, and we are told that they gave of their wealth freely, and lived simply and unostentatiously themselves; but to-day it would not be expected or desired that a clergyman should not be remunerated to the fullest extent of the ability of the people he had in charge.

Of the sacrifices required of Christian Science practitioners but little can be said in the space allowed, but that they are seemingly great must be affirmed, particularly if they are wives and mothers. The duties that lie nearest us are

not to be neglected, but we have to learn to treat our own exactly as we do those whom we have not always considered our own. It is the offering up of the Isaacs of our hearts many times, and the result of Abraham's day is repeated in ours, and the sacrifice proves a blessing. It is always so. It is the law of compensation fulfilled again and again. We give our all, and we find that in giving to God we have gained all. At the time the sacrifice seems great; but that we must give willingly we feel that we could not endure it, and, behold, it was no sacrifice! After long years in Christian Science, with bitter experiences a daily recurrence, and some of them so dark that we would gladly forget them but for the needed lessons, yet can one truthfully say, he would not be spared one struggle for the greater understanding of Truth which it has brought to him. Callow youth which thinks it knows much, but is often too superficial to be but lightly regarded, heedless middle life with its desire for an appearance of better things, or an indolent love of ease, or pessimistic old age, whose religion has been of the world and fears only the finish, are illusions whose opinions should have no weight with the Christian Scientist who has learned through demonstration lessons something of the truth of Life, and amid the conflict has found a peace and joy that can only come from following the teaching as closely as he can of our Lord and Master, Jesus Christ. *H. C. S.*

THE spirit of love must work the works, and speak the tones of love. It cannot exist and give no sign, or a false sign. It cannot be a spirit of love, and mantle into irritable and selfish impatience. It cannot be a spirit of love and at the same time make self the prominent object. It cannot rejoice to lend itself to the happiness of others, and at the same time be seeking its own. It cannot be generous and envious. It cannot delight in the rectitude and purity of other hearts, as the spiritual elements of their peace, and yet unnecessarily suspect them. *J. H. Thom.*

PERSONAL MORALITY.

Extract from "Ethical Religion," by William MacKintire Salter. Published by Roberts Brothers.

NOTHING more befits a man in his intercourse with his acquaintances than magnanimity,—a certain largeness of temper and soul. It might be almost called the courtesy due to human nature as such to be generous toward it. Men are so constituted that if we think evil of them we are apt to find some evil, and if we look for what is good we find the good instead.

Magnanimity means looking for the good, not being willing to allow the contrary till we are forced to. It means, where there are two interpretations of a man's conduct possible, the being inclined to take the generous one,—not out of charity, but because of an instinct of breadth and liberality. Magnanimity is ordinarily thought to consist in overlooking injuries, but I should say it was more truly shown in unwillingness to credit them. Sometimes we are like the boys who put chips on their shoulders and dare some one to knock them off; and then injuries come to us that are never meant to be injuries, that exist only in active imagination and our suspicious minds. "Trifles light as air," says Shakespeare, "are to the jealous confirmations strong as proof of Holy Writ;" but to the magnanimous they are like those discords of which George Eliot speaks, that, "quenched by meeting harmonies die in the large and charitable air." I have seen misunderstandings arise between persons who I am sure meant no ill to one another, yet simply because each was jealous of his own rights and suspicious that the other was willing to wrong him, involved themselves in grave and sad complications; and I have thought that the way out of the difficulty was not in finding how far each was right and each was wrong, but in the gaining by both of a larger and nobler temper. I see no way to go along smoothly in the world without an habitual large mindedness. There are so many "touchy" persons, to use a colloquial phrase, who are

making others uncomfortable all the time, and, what is quite as bad, making themselves uncomfortable too. They are on the watch as it were, lest some one trespasses on their rights; they constantly misinterpret others, and come to wear often a gently injured air, which would be amusing were it not so annoying. All this is the opposite of magnanimity. A magnanimous man never doubts that others will respect him. He is impatient with those who magnify trifles; he is conscious of rectitude in himself, and believes in it in others in spite of a few appearances to the contrary.

STATEMENT OF A DILEMMA.

THE seeming existence of evil has been the hardest of all problems for the theologians, because its existence is absolutely irreconcilable with the existence of an omnipotent, omnipresent, and omniscient God who is good. Let us look at the question without flinching, and without prejudice, and see what there is in it. No harm can come from an examination of some of the inconsistencies arising from an acknowledgment of the existence of evil.

Jesus said that a kingdom divided against itself cannot stand; and this is a statement of fact which no one will question or deny. It is incontrovertible. But if both good and evil exist then the great kingdom of God — God's creation — is divided against itself and, according to the statement of God's Son, it must fall. This conclusion is an absurdity which refutes our premises, viz: that good and evil both exist. Under this statement only one of them can exist. Which one is it?

God is the one Creator, and there is no other. He created all that has been created, and He is good. If evil exists He created it. There is no escape from this conclusion if there is only one Creator. Then comes the question: Did He create evil? If He did then He cannot be good; or, at least, not all good. Here, again, we have not a kingdom but

an individual divided against himself, and He then cannot stand. Besides, if this is so then His Son has belied Him. These are two inconsistencies not to be thought of for a moment; and there is yet another necessitated by this proposition. A god who is not all good is not a god; or at least he is a bad god, and that is not many removes from a devil. But if a good god created evil then he created a division in himself and his kingdom; so that if we accept the declaration of Jesus concerning a divided kingdom we are forced to the conclusion that he created that which will destroy him and his kingdom. God did not do this; because He knew all things from the beginning, and knowing this He would not have done it. It is equivalent to saying that God committed suicide, or else that His Son Jesus Christ is a liar. Those who declare for the existence and reality of evil do not know how they belie our Father in heaven.

God did not create evil, and it is not so stated in the account of the creation. On the contrary, we read in the inspired word that everything He created is good, even to the finishing of the whole. "Thus the heavens and the earth were *finished, and all the host of them.*" (Gen. i, 1 to ii, 3, but especially ii, 1.) There was no creation of evil, if we are to believe the account of the bible. In John is a succinct statement of the whole subject:

"In the beginning **was** the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him **was** not anything made that was made. (John i. 1 and 3.)

Here is the concise declaration that God made all that was made, that He is the only Creator; and this affirmation is repeated in the negative form, that not anything was made which He did not make, thus precluding the possibility of any other creator and including the suggestion that something appears to exist which was not created and therefore does not really exist.

There is another dilemma equally troublesome, which is inseparable from the belief in the reality of evil. For the purpose of argument let it be granted that evil is an existent reality, not created by God, but coming by some sort of

spontaneous generation. Let it also be granted that God is good. Then it necessarily follows that God is not able to destroy evil; because if He is good He would if He could. The unavoidable conclusion from these premises is that God is not omnipotent. A good being able to destroy evil certainly would do so. It matters not to how small a margin evil is reduced, the conclusion remains the same, that there is a power outside of God, separate from Him, and greater than His power which he cannot overcome. The smaller the quantity of actual existent evil, the more absurd the proposition. The existence of any evil whatsoever is the denial of God's omnipotence; and if God is not omnipotent then He is not God, because He is no longer the one Supreme Being and there is a power greater than He is. If that greater power is evil, then evil is god. There is no escape from the conclusion. Those who declare for the existence of evil know not what they do.

There is yet another dilemma. Good and evil, as they are defined, are opposites and cannot exist together. If both are entities each must have its place. Now if evil is real and has a place, then God, who is good, is not omnipresent, because good is not present in evil. To deny God's omnipresence is to deny His Godship, is to deny Him; but this is included indirectly in the affirmation that evil is a reality.

We can save God's goodness and evil also if we say that He does not know of it. But if evil exists as a reality and God does not know of it then there is something He does not know and, therefore, He is not omniscient. So here we involve ourselves in a similar difficulty.

Whatever way we turn in the endeavor to reconcile the existence of evil with the existence of God, insurmountable dilemmas appear. These all resolve themselves into two alternatives from one or the other of which there is no escape. Either evil is unreal or else God is not God, but something less. We cannot hold to the reality of evil and continue to believe that God is indeed God.

The believer in the reality of evil has, unconsciously to himself and not intending it, elevated evil into a supreme

place alongside of God, and has given to it power to contend with Him, to injure, if not to destroy His work, certainly to thwart His plans, and to hold Him in everlasting check. In all this he not only derogates the attributes of the most high God, but he also elevates to a position nearly or quite equal with him a power at war with Him, thus making a god of evil. He has two masters. But God is one; and hence the wisdom and necessity of that old command which was promulgated by Moses:

Thou shalt have no other Gods before me.

And also of that other command uttered by Jesus Christ:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength.

If man complies with these two commands, or with only the last one, there will be no necessity for discussing the question of the reality of evil, because to any one who obeys either of them evil disappears entirely; just as when a man stands on the border land between light and darkness, if he turns his face to light there is for him no darkness. Herein lies the reason, perhaps, why Jesus never alluded to these questions, because if men comply with his teaching these questions will no longer arise. They will not even exist. But he gave utterance to an expression of broad and absolute truth, as wide as the human race, when he said;

Ye cannot serve two masters.

He illustrates this by applying it to tangible and practical affairs. "Ye cannot serve God and mammon"—good and evil. He shows how to avoid the service of mammon by bidding his followers, "Lay not up for yourselves treasures on earth"—that is, do not make for yourselves a mammon god and then there will be no occasion to serve him. So in this case, if evil can be thrust entirely behind us and out of sight, so that to us it is absolutely non-existent, then there will be neither occasion nor desire to walk in its ways, and we shall indeed have no other God but the one God, and we shall love Him with our whole being and serve Him only.

The irreconcilable dilemma involved in the declaration

of the reality of evil and the existence of an infinite God who is all good has engaged the attention of philosophers ever since the two ideas were brought in contact. Who would not prefer to believe that evil does not exist, and that he is in error in seeing it and supposing that it exists, rather than to believe that God, who is good, could create it; because in so believing he necessarily denies his goodness? Who would not save his belief in God's goodness and lose evil rather than save evil and therefore lose the belief that God is good? He cannot have both. Rather, with Paul, "Let God be true though every man be false." Good does not produce evil. Jesus said so, over and over, in various forms of expression; and he is the son of God and has declared the Truth.

God is good and true. He is omnipotent, omnipresent, and omniscient. There is no other power, no other presence, no other intelligence. He is God, and there is no other God. He is Principle, and He is Love; and in Him is neither variableness nor shadow of turning. He is Creator, and without Him was not anything created. Every good gift and every perfect gift comes from Him, the Father of Light. He is perfection; and from Him can come no imperfect, nor erroneous, nor evil thing, unless the good tree can bring forth evil fruit — unless wisdom produces ignorance. God is good and altogether glorious; and what He gives is good and only good, and there is no other good. In Him we live and move and have our being; and He worketh in us both to will and to do His own good pleasure. To Him belongs all the glory, and only glory. Unto Him will we sing praises. He is our light and our salvation; in Him will we trust. He is our strength and our life; of whom shall we be afraid? There is no fear nor evil, for He is God — our God and Father.

A. M. Crane.

SIN is that scandal which must be rooted out from the great spiritual household over which Divinity rejoices.

Chalmers.

THE COMING OF THE PERFECT.

When that which is perfect is come, then that which is in part shall be done away.

Cor. I. 13, 10.

These encouraging words of St. Paul follow his matchless explanation of the essential need of love as the pervading quality of all attainment of Christian character. He seems to suggest that all things outside of the foregoing requisitions of love constitute the part that must be done away. The perfect then must come through love — so simple a statement yet in its application fraught with never-ending endeavor! Love of self we must acknowledge as selfishness, and as such, it must be wholly surrendered. Love to our neighbor we recognize as a different quality; it does not seek its own, and ignores evil; all actions inspired by this love will prove the whole beautiful list that the Apostle enumerates to be true, and will prove also the dawning of the perfect within us.

The question of questions for us is how to do away with this *part*, so persistent and self-sufficient, often making a claim to be all, and silencing the perfect voice that promises freedom through extinction of self. But the likeness of God, ever seeking expression, stirs us again with restless longings, and we yield to the inevitable truth, that disowning self is the foundation stone in building for God. We shall not realize the perfect things which come alone from His likeness, while belief in self-manifestations obscures His image. To many, the first desire for freedom in Christ, as the only and open way to God, is met by the habitual effects of bondage to the opposite law of trust in self, or mortal mind, almost paralyzing the action of free thought, which yearns to link itself to its only source, forgetful of any separate being; but if this fire of desire burns truly, within us, patience will overcome, and we shall rejoice that the part which must perish is being done away, or, that in other scriptural words we are "laying hold of the truth," and the joy of the partly fulfilled promise of perfect things will stimulate us to further progress

away from self and unto God. Once enlisted in this line of growth, the hunger to belong to the great good, and act a shining part for it, we learn, can only be fed from the source which awakened the first tiny desire. St. Augustine's well-known exclamation becomes true to every longing heart, "Thou hast made us for Thyself, O Lord; and our heart is restless until it finds rest in Thee." Blessed restlessness, since it is the call away from limitations and dissatisfactions of mortal laws to the comprehension of divine endowment, ever leading towards the fulfilling of the Infinite, enlarging us as we are able to apprehend.

Eagerness to find God will make the heart irresponsible to worldly claims; for while learning that He is the creator of love we must learn also that all the affections and endearing relations of this world, which we have carelessly called our own, spring from the nature of God, and are wholly imparted by Him, that He hath set love in the heart of man. Every man must be living to some slight degree in the life hid with God; he could not be maintained otherwise; his peace, now and forever, lies in accepting this truth, in admitting that from this hidden life comes the light that enlightens him as to how to set his house in order. It is, indeed, a *hidden* life, for it is unseen by the mortal eyes which look only for mortal causes; yet, even so, there may be perceptions of harmony that arouse desires in others to possess the same quietness and confidence which holds every man who is stayed on God. To every one so stayed this hidden quality of his life must be most precious. He retires to find his individual hold upon his creator, and while he owns glad allegiance to this tie, he is fed with heavenly manna, for here is security from mortal interference. No turmoil invades this holy ground; "sacred to the maker" is stamped upon the entrance to this hidden life, and the mortal part enters not. All he *is* abides in harmony; and he has no fears, no burdens, for all his nature is absorbed and centred in the realization of the tender fulness of his Father's goodness. So poised, the conditions of his earthly lot have no perturbing power for the music from this hidden background is sweeter than the mother's lullaby, and more sus-

taining than her cradled arms. Oh, that men might not willfully cling to the *part* that is their bane, when the perfect things continually seek to be heard through the still small voice! An old German writer says, "If our inward man were to make a leap and spring into the Perfect, we should find and taste how that the Perfect is without measure, number, or end, better and nobler than all which is imperfect and in part, and the eternal above the temporal or perishable, and the fountain and source, above all that floweth, or can ever flow from it. Thus, that which is imperfect and in part, would become tasteless, and be as nothing to us." So we learn that through the inward man, — the unseen spiritual man — is the coming of the perfect. To manifest only this inward man is to be in accord with the will and purpose of God, and so to do away with the part. *M. E.*

THE FULNESS OF GOD.

Do we not too often do dishonor to the truth by accepting the position of apologists? We dwell upon the difficulties which the conception involves, difficulties which belong to the imperfection of our own powers, and not upon the majesty which belongs to God. We are in danger of making Him dependent on the world for the satisfaction of His love. When we read that He is love we have found the truth; and the truth will justify itself to Him who knows what man is and what life is. Meanwhile it is given to us that we may use it as a help in striving towards the divine likeness. That it can do this is its verification within us and without us.

And surely I need not pause to show that it has the power. Anyone who believes, however imperfectly, that the universe with all it offers in a slow succession to his gaze, is in its very nature the expression of that love which is the divine being and the divine life; who believes that the whole sum of life defaced and disfigured on the surface, to our sight "means

intensely and means good"; who believes that the laws which he patiently traces are the expressions of a Father's will, that the manhood which he shares has been taken into God by the Son, that at every moment, in every trial, a Spirit is with him waiting to sanctify thought, and word, and deed; must in his own character receive something from the divine glory on which he looks.

What calm reserve he will keep in face of the perilous boldness with which controversialists deal in human reasonings with things infinite and eternal! What tender reverence he will cherish towards those who have seen something of the King in His beauty! With what enthusiasm he will be kindled while he remembers that, in spite of every failure and every disappointment, his cause is won already! After what holiness he will strain while he sees the light fall about his path, that light which is fire, and knows the inexorable doom of everything which defiles.

So we are brought back to the beginning. The revelation of God is given to us that we may be fashioned after his likeness. The Son of God is come and hath given us an understanding that we may know Him that is true. God first loved us, that knowing His love, we might love Him in our fellow men.

Canon Westcott.

To do God's will — duty, moral and religious integrity, rectitude in principle and practice, the love of the Father and of all his intelligent offspring in truth and in deed — this holds the supreme place of dignity, alike on earth and in heaven. Just as far as we attain to this, we enter even now, the kingdom of heaven. Would that this truth might emerge in full glory, out of the obscurity with which false systems of theology have enveloped it; that it might break through the clouds of mystery, which have so long shrouded it, and shine with sunlike splendor on our souls. Never can God's will be done with our whole energy, until we learn that there is nothing in time, nothing in eternity, to be compared with the perfect life.

Channing.

THE TRUE POSITION OF JESUS.

In the panoramic perspective of Moses' seven days' vision, we look back through ages of creative activity to the "beginning" — God or Spirit. Following the trend of its progressive evolution, we behold man, a spiritual being, endowed with freedom of choice and volition, or self-determination — a gift of inherent glory and danger — containing the germ of God's eternal loving purpose, whose final fruition is fellowship with himself. It has been said, "the history of the ages may be stated in three words, formation, deformation, and re-formation; or generation, degeneration, and regeneration."

Through man came a mental condition of disorder, untrue, or ungodlike thought, which we call "sin," resulting in disease and death — degeneration. "Earth felt the wound;" and St. Paul says (Romans viii, 19-22): "We know that the whole creation groaneth and travaileth in pain with us," (margin, New Version); "for the earnest expectation of the creation waiteth for the revealing of the Sons of God;" "in hope that itself also, shall be delivered from the bondage of corruption into the liberty of the glory of the children of God."

In his biography of the Christ, St. John recalls us to the "beginning," that we may recognize in him the agent of God in the generation, as well as regeneration, of all things. Modern science has confirmed Moses' statement of light previous to the creation of sun and moon; and in interesting correspondence, the beloved disciple, affirms the illuminating presence of "the Word" previous to his incarnation, saying, "the Light, in the darkness, is shining; and the darkness, of it, laid not hold." (John i, 5. Rotherham's translation.) "There was the true Light, which lighteth every man coming into the world." (John i, 9, Rev. Ver.); and as among the Alps, above the darkness of night, tower the lustrous peaks of Mt. Blanc, so through all the ages some lofty souls have lifted their heads, and rejoiced in the eternal sunlight of the coming day. "As many, however, as did receive him, he gave to them authority to become children of God (John i, 12. Rotherham's translation.)"

"In the fullness of time" we find God allying himself with man, that through man may come the regeneration of all things. "The word became flesh, and pitched his tent amongst us; and we" (for ourselves) "gazed upon his glory" (John i, 14. Rotherham's translation.)

We see in Jesus the Christ, God's ideal of man.

He claimed a glory which he had with the Father before the world was; yet said, "I am come down from heaven, not to do mine own will, but the will of Him that sent me." He called himself "the light of the world," — "the way, the truth, and the life," saying also "I came that they may have life, and may have it abundantly." He defined life as knowing God and himself. When asked if he was the expected one, he replied, "Tell the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." Having sent his disciples out to heal the sick, when they returned "with joy," etc, he said unto them: "Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall in anywise hurt you." He taught them that the works he did they should do also, saying, "greater than these shall ye do, because I go unto the father." Claiming "all power both in heaven and on earth," he assured them of his presence always even unto the end; and committed their future instruction and leading to the Holy, or wholly, Spirit, who should guide them into all truth. According to his own prediction he laid down his life and took it again. Before his ascension, in his last command to disciple all nations, he said; "These signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover."

We base "scriptural authority for healing" upon the character, example and teaching of Jesus the Christ, as a manifestation of the divine purpose and will.

The current belief seems to be, that, Christ performing miracles by his own power thereby proves himself divine. But if Christ expressly denies this, and says that it is the Father dwelling in him who does the works, we must not be like Peter, and cry out, "Be it far from thee, Lord." We do not want to honor our Lord by dishonoring his words. (See John v, 30; xiv, 10. Matt. xii, 28.) Jesus distinctly refused to do any work of wonder as a proof of being the Christ. "Such a work performed by the power of God external to the human agent, would prove only that the latter was divinely attested and accompanied." And this he taught regarding his own works, and those of the disciples; whom we are told are to "attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ." (Eph. iv, 13, Rev. Ver.) Accepting his claims for himself, is to recognize the authority of his teaching. And from the example and teaching of Christ, it seems evident, he came to raise the standard of human thought to God's ideal, and show man the method of its attainment. F. L.

THE LIGHT OF THE WORLD.

In an old hymn we find the following suggestive line: "The light of the world is Jesus." While it is very probable that the writer had in mind the Jesus of theology, yet he expressed a beautiful truth, perhaps a greater truth than he realized; for in Jesus was perfectly manifested the light of the world, he being the incarnation of divine truth and love, the perfect Son of God, the divine Elder Brother of humanity. Channing says:

Jesus not only was, he is still, the Son of God, the Savior of the World.

Jesus Christ is still "the light of the world," partly because the spirit of his teaching has won to himself the heart and brain of the world, but mostly because the spiritual light

that comes with the understanding of his teaching is the vitalizing force in the best life of the civilized world. How beautiful is the word light, suggestive of divine love and light! What a joy there is in the light; how symbolic of all that is joyous and pure! "Let there be light," is God's loving decree that makes us all we are, all we ever shall be; this decree has always been followed by blessings to the children of God, for it has meant clearer spiritual consciousness and truer understanding to all who were looking heavenward expecting a blessing.

In that matchless Sermon on the Mount our master said: "If therefore the light that is in thee be darkness, how great is that darkness," evidently using the word light to signify understanding. How true this is! We see it constantly illustrated. Men who think wrongly act wrongly, because as Socrates said, they form erroneous judgments; they form such judgments because they have not right understanding; the light that is in them is darkness. To know how great that darkness is we need only look out upon the conditions of life as appearances make them.

History contains the record of countless hundreds whose light was intense darkness, whose understanding at best was altogether wrong. Saul of Tarsus was a man of ability, possessing strong individuality; whatever he did was done with all the vigor of his positive character; according to his understanding it was right to make desperate war upon the infant church of Christ; he was acting up to the highest understanding of his duty; what he needed then was not more, but correct, understanding. His life while in ignorance of truth, persecuting the early Christians, was a striking example of one whose light was altogether darkness; while on the other hand, the splendid record of Paul, the valiant apostle of truth, the servant of Christ, is an equally striking illustration of the power of light to banish darkness; and as we read the story of his great and successful work for the cause of Christ our hearts thrill with pleasure. He saw clearly his duty and with all the power of his strong individuality and dauntless heart he went bravely forward in pursuance of the same;

the great light that so suddenly shone from heaven round about him, continued with him. This it was that enabled him to fight successfully the good fight and to leave behind him a record that is to us an unfailing inspiration.

St. John uses the idea of light to illustrate the thought of God and life, which life he tells us is the light of men. Shall we not rejoice in the light seen by the physical eyes? How the warm sunlight of spring suggests God's love, and the mellow light of the silvery moon brings the realization of that love as a quiet benediction of rest!

Again, light is used to express the idea of deity. "God is light, and in Him is no darkness at all" (I Jno. 1-5.); hence the command; to "walk in the light as he is in the light." There and then only we have fellowship with Christ the Lord. If we have fellowship with him, we not only love him but our brother also, according to the scripture which says:

He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. (I John, 11-10.)

How beautifully the disciple whom Jesus loved illustrates with the word light his definition of love, showing so clearly they are co-existent, because love is spiritual light; hence, as John says, if a man love his brother it is evidence that he is abiding in the light. St. Paul had a high conception and clear understanding of the spiritual light of divine love, when, in his second letter to the Corinthians, he wrote:

For God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. II Cor., iv, 6.

Into these few words how much of his experience Paul has condensed,—the shining of the light through the darkness of error, giving him the light of knowledge, as in the face of Jesus Christ he learned more of the Father's glory. Thus, to Paul, Jesus became the light of the world — of his world. May not the above quoted words describe something of the experience that has been ours? God inspires us with a desire for knowledge of the good; "for God, who commanded the light to shine out of darkness hath shined into our hearts," filling us with love of truth and a desire to know more of

it. To what purpose has this light shined into our hearts? "To give the light of the knowledge of the glory of God in the face of Jesus Christ?" As we study the face, that is, the divine character of Jesus Christ, he becomes to us the light of the world — of our world — the light of that deep inner consciousness that is our real world wherein we realize our true life; and we recognize with joy that Christ is indeed the light of the world, revealing to our spiritual understanding what the glory of God is, namely, the victory of absolute right over wrong, of truth over error and the ultimate triumph of the good.

"With all thy getting get understanding," said the world-weary Solomon, meaning spiritual light. It is only in the light of this understanding that we may know what is the true glory of God and of man.

To do good, love and practice truth, justice and mercy, is to glorify God; and in this only does the glory of man consist. The glory of God is equally the glory of man if he be truly a man, that is, if he has become conscious of that divinely true light "which lighteth every man that cometh into the world;" and he will become conscious of that light through him who is the light of the world, even Jesus, the Christ. "Then shall his light break forth as the morning, and his breath spring forth speedily; and his righteousness shall go before him; the glory of the Lord will be his reward." As light represents God let us love and walk therein, looking always to Jesus Christ, the author and finisher of our faith. "Then will our path become as the shining light, shining brighter and brighter unto the perfect day."

J. W. L.

If thou would'st walk in light,
Make other spirits bright.
In blessing we are blest,
In labor find our rest.

Caroline Seymore.

THE BOSTON CHRISTIAN SCIENTIST

PUBLISHED BY THE
BOSTON CHRISTIAN SCIENCE SOCIETY,
BOSTON, MASS.

VOL. I. No. 10.

OCTOBER, 1889.

TESTIMONY.

Last month we published a letter from Canon Wilberforce in which he acknowledged the healing power of Truth. We now add another testimony from one of the world's great ones. Frances E. Willard is known the world over, wherever the cause of temperance has a friend. She stands at the head of the world's women as a great temperance advocate and organizer. She is president of the World's Women's Christian Temperance Union, which is in reality as in name international, having its branches in Canada, Great Britain, Germany, Switzerland, Norway, India, Japan, Australia, the Pacific Islands, and even Madagascar and Africa. The National Women's Christian Temperance Union, at their convention held in Nashville, Tenn., in 1887, by a resolution unanimously adopted, asked Miss Willard to write her autobiography, together with the history of their organization. The result is a large book of more than seven hundred pages filled from cover to cover with interesting facts concerning persons and events. It is a book of action, not of philosophy, and it throbs with a love for humanity as large as humanity itself. Miss Willard has written herself and her heart into the book to an extent unusual even in autobiographies. She has made herself transparent, and the reader sees such earnest sincerity in her zeal for the various reforms with which she has been connected, always in some phase of leadership, that it becomes impossible to avoid the contagion of her enthusiasm. In the course of the book, as in her life, she touches the most diverse subjects, but always with a gentle hand. The following from page 686 is what she has to say of Christian Science :

"PROVE ALL THINGS."

I am often asked what I think about the mental method, mind-cure, Christian Science, or whatever may be the most appropriate term, and I

have been warned repeatedly against it by excellent and trusted friends. However, I cannot see in it the danger that many do. We live in a strangely materialistic age, when thought is declared to be a secretion of the brain, and revelation looked upon as nothing but a myth. Thousands of well intentioned persons had come to the end of the rope and were beating their heads against a stone wall, finding no mode of egress into the upper air of spirituality and faith. It seems to me that just because the world had gone so far, and had so largely become a victim to the theory that only seeing is believing, the Heavenly Powers brought in this great reaction, which declared that the invisible is all and in all, that thoughts are the real things and things are but effervescent shadows; that there is no escape from what is infinitely good and infinitely immanent in everything created; that evil is a negation and must pass away; that to be carnally minded is death, but to be spiritually minded is life and peace. have never studied the question seriously, because I have not had the time, but from conversation with experts in this study, who are also among the best men and women I have ever known, I have certainly felt that it would be disloyalty to God and to humanity for me to speak against this new era. That some who have entered upon it are not genuine; that some cases of cure are not actual, must necessarily be, in so great a movement; there must be a counterfeit beside the real, but I am confident that if Christians will take what is good in this new eyangel and eschew what is evil, it may become a mighty power for the triumph of Him who said: "My words are spirit and they are life".

It were well if every strong thinker and active worker of the world were actuated by a similar liberality and largeness of heart. There is no bitterness in the book. While she fully maintains her own positions she recognizes also, in loving charity, the rights of others and with large-hearted liberality holds them to be as sincere in their opinions as she is in hers. It is no wonder that she possesses the love and veneration of the earnest temperance women of the world.

BOOK TABLE.

CHRISSY'S ENDEAVOR. By PANSY. 374 pp. \$1.50 Boston: D. Lothrop Company. 1889.

This story opens with a young girl in conversation with a friend, bemoaning the circumstances which conspire toward making her a sojourner at a summer resort called Sea Rest; the reason why it is called this she cannot see since the sea never rests and no one who goes there has the opportunity of doing so, it being a very gay place socially, and every one struggling in the swim. She is the daughter of a popular physician who had little time for recreation, and when he took a run down to Sea Rest some

silly girl was sure to make an upset in the water, and Dr. Hollister must attend. Chrissy, this young heroine, was interested in botany, and would have gone in another direction, because of one Prof. Stuart who could have taught her, but her father did not like his friends and so she decided not to go. Grace Norton, the friend with whom she is holding this conversation, suggested that she go to Western with her, as Prof. Forman, another botanist, would be there, and she delightfully accepts the invitation. A charming room was assigned her, but a badge lying across the pin cushion bearing five mystic letters, "Y. P. S. C. E." attracted her attention. She was determined to solve the riddle without aid. She finally concluded the "C. E." stood for "Choice English," and promised herself great pleasure in joining the society. She attends and is surprised at the prayers and devotional hymns, but when Stuart Holmes places a pledge in her hands she refuses to sign the promise to serve Christ, although a church-member. He then asked her to sign a pledge *not* to live a Christian life. She goes through a struggle but Good conquers, and she has a happy, useful summer at Western.

The remainder of the story shows the energy with which she devoted herself to the work, and the opposition which she met from her own family, as well as from Dr. Dullard, her pastor, whose parish doted on his intellectuality, although they did not understand his sermons. In Chess Gardner she found a champion, not because of his Christianity, but because of his interest in human nature and in Chrissy Hollister in particular, but who took his refusal in a manly way when the time came, and accepted her honestly given reason that she could not marry a man who did not love Christ, as her final decision. The concessions which she made to error and the mental conflict she went through are graphically described, but Stuart Holmes proved the true, honest friend who opened her eyes to her many mistakes. She at last came to realize that it was the bones of a "C. E." society without the spirit, and she asked the members to re-organize on a different basis. To her great joy she found them all ready, and she was unanimously re-chosen president. The different members of her family became ardent disciples of Christian Endeavor work, and her brother Harmon was reformed from late suppers and the attendant small-vices, and restored from invalidism to health, becoming a worker among the people. Each character has its strong individuality, the simple honesty of Joe, the be-frizzed weakness of poor silly Emanline, Mrs. Hollister whose greatest fear was that her daughter would lose prestige with her "set," although in Louise she had a true representative, the appreciation of Dr. Hollister for a Christian life although himself not a Christian, and his anxiety that his son should be led to Christ, has its pathetic side; but in Stuart Holmes one finds Christly qualities. The *finale* leaves one in anticipation of three weddings. It is an excellent work for the Sunday-school library.

THE BOSTON CHRISTIAN SCIENTIST.

VOL. I. No. 11.

NOVEMBER, 1889.

CHRISTIAN SCIENCE AS A TERM.

THE term *Christian Science* is at first antagonistic to many: those who demonstrate, or witness, the workings of its principle lose their early aversion, because to their hearts the words become synonymous with Divine Love. The human mind is always suspicious that unknown claims to truth are but high-sounding assumptions; and while this is an honest and right standpoint, it cannot remain so unless followed by fair investigation. An unprejudiced inquirer into Christian Science soon finds that humility and simplicity are essential to comprehension of its truths, as a teachable, child-like heart will ever perceive a great truth where a self-centred one remains blind. There must be willingness to let go old paths of thinking, willingness to leave free the divine endowment of receptivity; we may even need to spend hours of labor in rubbing clear our obscured windows before illuminating rays can pierce through them. But the patient seeker shall surely find, and, if his search is a true one, he will uncover each old prejudice as he goes; if he began by saying to himself, these may be claims of quacks and impostors, and therefore need exposure and denial, he will yet keep an open heart meekly ready to perceive new truth as it dawns upon his apprehension, and so be "not disobedient to the heavenly vision" when it rises before him. Indeed, the true attitude of every man to his Maker *must* be that of a receiver; if he would grow deaf to mortal voices, he must be glad to be led into a divine captivity; only so can he gain poise among the heavenly truths that shall still the irritations and distresses of mortal laws. While the stone of self blocks the entrance we must wait for spiritual quickening until we are willing that it should roll away.

There may have been abuse and sad ill-usage of the words Christian Science, and we do well to ponder earnestly and prayerfully upon all new claims to truth. The quick road to perception through bodily cure is not granted to all; those happy ones spring into new light and have thereafter a mission of help to all mankind, many of whom must grow more slowly into the understanding of perfect things from a perfect Maker. To a restored sufferer, throbbing with gratitude for his new peace and joy, there must be earnest desire to learn the whole lesson upon which he has entered. His feet are eager to press on; a voice whispers to him day and night, "It is not the power of unaided man that has swelled the veins with new blood, and put strength and vigor, unknown for years, into the limbs;" and the heart responds, "Dear voice, tell me how and where to follow thee." The words of Christ appeal to this quickened nature, and all his mission is fresh with new meanings.

How often we read that Jesus took his disciples apart and taught them! The details given of these teachings at first seem meagre, yet they are continually interspersed with exhortations to his disciples to work, to heal the sick, to teach others what he teaches them; they are to be fellow-workers with him, they are to be branches of the Vine; and his last promise to them is that he will be with them all the days to the end of the world. Now as we read with awakened thought we see that these lessons are given as instructions to all who would be Christians, that they are the important matter of the four gospels and the basis of the teaching in the epistles. The foundation of the Christian Church included all these teachings and enforced all practical results through spiritual truths as opened to man's understanding through Christ. We read in the Acts that the first Christians who saw the earthly life of Jesus Christ and heard his words taught what he taught and did the works he enjoined. Were not these first learners of his truths most truly Christ's students? Did not these new teachings constitute a school of spiritual learning to be called most fitly and reverently a Divine Science, and, since Christ was the head

and founder, a Christian Science? Here we arrive at solid foundations and raise our banner to Christ and Christ only; let all his followers see to it that they bring not this foundation to disrepute; it looks to the Lord Himself as its Leader. Let those who doubt and deride give faithful study to the claims of Christian Science and they shall find it a quest for the Holy Grail. No matter about fallings out by the way; no matter about noise and tumult attending false claims of erring teachers: the true seeker for the true science will ever be found humbly trying to realize the words and fulfil the directions of his Master, climbing with unabating endeavor the steep path up which he called him to follow. So seeking, so studying, the words *Christian Science* stand for a Divine Love in which we have penetrated but a little way, but that little has stirred a response so fraught with glorious hope that earthly food can no more satisfy us. Even the little distance we have come has assured us that sin and all its baleful effects shall perish from remembrance, shall delude no more, that we may be "taught of God" and refuse all teaching that has not His perfect meanings within it. To gain but one fleeting comprehension of the glory of being made in the divine image must arouse a yearning hunger that only the Original of being can satisfy. It can only be truly filled when we stand unabashed in His presence, with new names upon our foreheads, the recognized children of God. And do the teachings of Christian Science reach so high? Ah, yes! Up to Eternal Truth, which knows that all is made for eternal harmony, height upon height arises, the air grows rare with a purity unspeakable, yet we shrink not back but climb on with the promise of our Master glowing in our hearts: "Ye therefore shall be perfect as your heavenly Father is perfect."

M. E.

"There is no result so desirable, and no blessedness so pure and heaven-like, as that of entire union of the human will with the divine."

WHAT IS HIS NAME?

Behold, when I come unto the children of Israel, and shall say unto them, "The God of your fathers hath sent me unto you;" and they shall say to me, "What is his name?" what shall I say unto them? — Exodus iii. 13.

One spirit King of all the spheres,
Throughout eternity, and time —
And passing years,
I AM!

One guiding Light in all the earth,
Throughout humanity, in past —
And future birth.
I AM!

One living Self in all it made,
Throughout infinity, which is —
A living shade,
I AM!

One ruling Guide to life in peace,
Throughout futurity, to come —
And never cease,
I AM!

One living Soul in all the earths.
Throughout immensity, and now —
Ere mortal births,
I AM!

One unknown Voice which speaks to you,*
Throughout mortality, of love —
The faithful, true,
I AM!

Wm. C. Eldon Serjeant.

O little heart of mine! shall pain
Or sorrow make thee moan,
When all this God is all for thee,
A Father all thine own?

Faber.

* "Verily, verily, I say unto you, Before Abraham was, I AM." — John viii. 58.

THE TEST OF DISCIPLESHIP.

At the time when Jesus commenced his public ministry religion had come to be a system of forms and ceremonies. He who prayed the loudest and longest in public places, and practiced the prescribed forms with most scrupulous exactness was considered the most devout. Jesus saw the insincerity, the hollowness, and the mockery of this worship. He saw that it was made an occasion for the keeping of the letter of the law while disregarding its spirit. He saw those who at heart were violating all the laws of the decalogue, while receiving the praise of men for their devotion to the forms of worship. And he said to his disciples, "Except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in no wise enter into the kingdom of heaven."

In place of this system of worship, instead of this religion of rite and ceremony, Jesus instituted and established a religion that could be proved. In the demonstration of this the spirit as well as the letter must be observed. He saw the necessity for some criterion, some test, by which it should be apparent whether a person was really and truly his disciple or not. This test was expressed in the statement, "By their fruits ye shall know them." Not by the number or length of their prayers, not by their parade of public almsgiving, not by their sanctimonious countenances which might hide hypocritical and wicked hearts, do we know them, but by a test which proves the heart and life. We find that to be his disciple it was necessary to do the works that he did. Such was his teaching, such his command.

We see his disciples, after listening to his teaching, going forth in obedience to his command. We imagine them as they start out, filled with the zeal of a new purpose and conscious of a new power, the result of the Master's teaching. They go forth, not to stand upon the corners of the streets and offer long prayers to be heard of men, prayers that benefit neither themselves nor others, not to make an

ostentatious parade of those practices that had engaged the attention and received the approbation of the church, not with the observance of the letter of the law only; but their going forth is accompanied with power. Signs and wonders attend them. We see the same results that followed the preaching of the Master. The sick are healed, and the demoniac is restored. Thus they prove their discipleship. Thus by their fruits are they known.

Let us follow the disciples as they go out to proclaim this gospel of peace and love, this religion of demonstration. We imagine them as they go to some town where the name and fame of their Master had reached, where the people had heard of his strange teachings and his mighty works. They announce themselves as the disciples of Jesus, and begin to preach his doctrines. The people give little heed. The words of the disciples fall to the ground. False teachers had been there. The people had been deceived by those who called themselves Christ's disciples but were so only in name, and they now prefer to cling to their old forms rather than run the risk of being deceived again. But as the disciples are speaking a sick man in passing halts before them. In obedience to the command which the Master had given them the sick is healed. It was a notable case. The man had long been in that condition. He was well known of all the people. And as they behold him restored to health they cry out, "Truly are ye the disciples of the Lord!" And they who a short time before were careless and indifferent to the teachings of the disciples now hear them gladly. They had given proof of their discipleship.

Nor was this test confined to the immediate disciples of Jesus, to those whom he had personally taught. The preaching of the apostles was attended by these same signs. We read that by the hands of the apostles were many signs and wonders wrought.

Paul says (II Cor. xii. 12): "Truly the signs of an apostle were wrought among you in all patience, by signs, and wonders, and mighty works;" thus plainly testifying to the fact that the follower of the Master must prove his discipleship by

these signs and deeds. Paul more than once refers to these things as proofs of his discipleship. He uses them in his epistles to show that he was furnishing the evidence that was required to prove that he was a true follower of Christ. His hearers so understood it and accepted the fact as conclusive. He knew that the time for assertion only in religious matters had passed, and that now declaration must be confirmed by demonstration. Paul well knew that no one could be a true follower of the Master except these signs attended him. Hence he boldly points to them to show beyond a doubt that he is such a follower.

But we are often met with the statement that the works that Jesus and his followers did were performed simply to attest his divinity, that they were necessary to prove his Messiahship, that they were arbitrarily done, not in accordance with law, but by overruling law, as a test of his power; and that they were intended only for that age. When asked to produce scriptural proof of these assertions these teachers signally fail to do so. Their attempted explanation of those passages which clearly teach the doctrine we have stated herein is so lame and illogical, that but for the gravity of the subject they would be ludicrous.

We have attempted to show that Jesus intended that these works should continue and that the test which he instituted was for all time. Let us point to some other portions of Scripture to further prove this. In Matt. xxviii. 19, 20, Jesus gives his final command to his disciples. He says: "Go ye therefore, and teach all nations, teaching them to observe (or do) all things whatsoever I have commanded you." What had he commanded his disciples to do, but to heal the sick and preach the gospel? This, then, was what all nations were to be taught—not a gospel of creed only, not a gospel of belief simply, but a gospel of power and demonstration over all forms of evil.

The last chapter of Mark tells us that these signs, viz., the healing of the sick, shall follow them that believe; not the immediate disciples only, but all that believe in every age. For if you limit this saying of Jesus to the disciples, then

must you limit the other statements of the Master made at the same time to the disciples, and conclude that the preaching of the gospel and salvation were only for them. The statement in the one case is as broad as in the other. The failure of the sign, then, gives sure proof that we are not believers. We might quote other passages, but think it unnecessary.

In conclusion, we find that the Master's example, his teaching, and his commands are clear and plain and admit of no doubtful interpretation — "Heal the sick and preach the gospel." The command to heal the sick is as emphatic and as binding upon his followers to-day as is the command to preach the gospel. From this there is no escape. We are either believers or unbelievers. We are either following him or denying him. If we are following him then the signs follow us. That his words are true is being proved by the signs which do follow, viz., the sick are being healed.

A. G. E.

WHAT, then, is man? What does our Lord teach of the son of man? For he reveals man according to the mind of God. Is he also merely an appearance? I may answer, yes and no. What is temporal in him, that is, all that is not divine, may begin, and end, and change. All that is divine in man never had a beginning and can never end. Take any of these from man and he is no longer human, for it is what is divine in him that makes him man. Cut off his limbs, or even take away his outward body, as at death, and he is yet man. There are indeed some in whom no divine quality is yet apparent, but is it not latent, as heat in ice? To put it boldly, therefore, man is man because God is in him in his inmost being; and he becomes manifestly divine when the divine nature has arisen and conquered and brought into unity with itself everything pertaining to our outward nature. This is what is revealed in the Son of man, who is the manifestation of perfect humanity. In him all the outward life is one with the inmost divine life. *Andrew Jukes.*

THIS WORLD A DREAM.

THOSE who are awake always discover that they *have been dreaming*; but those who dream never suspect that they *shall wake*. For the time, the images of sleep are the intensest of realities; they are the sleeper's universe; they agitate him, with hope and terror, with love and grief, with admiration, and transport, as genuine as human heart can feel; while they continue to flit around him they shut in and limit his belief, and totally exclude the conceptions suitable to the world on which he lies. And so is it with the long trance of human life: we are ever dreaming of the present and waking to the past; clearly estimating each illusion when it is gone, but too vividly occupied with new ones to expect any morning summons to a correcting world beyond. Not till we are startled by that call, and stand outside our existing sphere of thought, can we discover how much of phantasm there is in life as a whole; but the wise will assuredly distrust their feeling of its exclusive reality; will know that if it were a mere scenic image, a painted vacancy, environed by immense and solemn realities, this same feeling would have been no less strong; and they will rouse themselves so far as at least to "dream that they dream." *Martineau.*

GOD is ever ready, but we are very unready; God is nigh to us, but we are far from Him; God is within, we are without; God is at home, we are strangers. God leadeth the righteous by a narrow path till they come unto a wide and open place; that is, unto the true freedom of that spirit which has become one spirit with God. *Eckart.*

POLISHED steel will not shine in the dark; no more can reason, however refined and cultivated, shine efficaciously, but as it reflects the light of Divine truth shed from heaven. *Foster.*

FROM EMERSON'S ESSAY, "WORSHIP."

WHY should I hasten to solve every riddle which life offers me? I am well assured that the Questioner who brings me so many problems will bring the answers in due time. Very rich, very potent, very cheerful Giver that He is, He shall have it all his own way, for me. Why should I give up my thought, because I cannot answer an objection to it? Consider only whether it remains in my life the same it was. That only which we have within, can we see without. If we meet no gods, it is because we harbor none. If there is grandeur in you, you will find grandeur in porters and sweeps. He only is rightly immortal to whom all things are immortal. I have read somewhere that none is accomplished so long as any are incomplete; that the happiness of one cannot consist with the misery of any other. . . .

Thus man is made equal to every event. He can face danger for the right. A poor, tender, painful body, he can run into flame or bullets or pestilence, with duty for his guide. He feels the insurance of a just employment. I am not afraid of accident as long as I am in my place. It is strange that superior persons should not feel that they have some better resistance against cholera than avoiding green peas and salads. Life is hardly respectable, — is it? — if it has no generous, guaranteeing task, no duties or affections that constitute a necessity of existing. Every man's task is his life-preserver. The conviction that his work is dear to God and cannot be spared, defends him. The lightning-rod that disarms the cloud of its threat is his body in its duty. A high aim reacts on the means, on the days, on the organs of the body. A high aim is curative as well as arnica. . . .

Honor him whose life is perpetual victory; him who, by sympathy with the invisible and real, finds support in labor instead of praise; who does not shine and would rather not. With eyes open, he makes the choice of virtue which outrages the virtuous; of religion which churches stop their discords to burn and exterminate; for the highest virtue is always against the law. . . .

And so in relation to that future hour, that spectre clothed with beauty at our curtain by night, at our table by day, — the apprehension, the assurance of a coming change. The race of mankind have always offered at least this implied thanks for the gift of existence, — namely, the terror of its being taken away; the insatiable curiosity and appetite for its continuation. The whole revelation that is vouchsafed us is the gentle trust, which in our experience we find will cover also with flowers the slopes of this chasm. . . .

Higher than the question of our duration is the question of our deserving. Immortality will come to such as are fit for it, and he who would be a great soul in future, must be a great soul now. It is a doctrine too great to rest on any legend, that is, on any man's experience but our own. It must be proved, if at all, from our own activity and designs, which imply an interminable future for their play. . . .

The religion which is to guide and fulfil the present and coming ages, whatever else it be, must be intellectual. The scientific mind must have a faith which is science. "There are two things," said Mahomet, "which I abhor, the learned in his infidelities, and the fool in his devotions." Our times are impatient of both, and especially of the last. Let us have nothing now which is not its own evidence. There is surely enough for the heart and imagination in the religion itself. Let us not be pestered with assertions and half-truths, with emotions and snuffe. . . .

There will be a new church founded on moral science; at first cold and naked, a babe in a manger again, the algebra and mathematics of ethical law, the church of men to come, without shawms, or psaltery, or sackbut; but it will have heaven and earth for its beams and rafters; science for symbol and illustration; it will fast enough gather beauty, music, picture, poetry. Was never stoicism so stern and exigent as this shall be. It shall send man home to his central solitude, shame these social, supplicating manners, and make him know that much of the time he must have himself to his friend. He shall expect no co-operation, he shall walk with no companion. The nameless Thought, the nameless Power,

the superpersonal Heart,—he shall repose alone on that. He needs only his own verdict. No good fame can help, no bad fame can hurt him. The Laws are his consolers. The good Laws themselves are alive, they know if he have kept them, they animate him with the leading of great duty, and an endless horizon. Honor and fortune exist to him who always recognizes the neighborhood of the great,—always feels himself in the presence of high causes.

NOTHING.

THERE seem to us to be two existences arrayed over against each other. On the one side is spirit, truth, good; on the other seems to be matter, error, evil. On the one side is the All; on the other, nothing. These are the two extremes—the infinite All and the nothing. The difficulties connected with understanding the true condition constitute the difficulty of understanding the facts of Christian Science. Our senses tell us of matter, and that it is real. It is because of this testimony that more fail in understanding the truth than for all other reasons combined. We do not “feel” that the senses are untruthful, even after we are forced by reason and logic to admit that they are. It is very difficult to separate ourselves from our senses, even in imagination. They are wonderfully persistent. The straight stick looks crooked when plunged into water, however much we may know that it is really straight; and the moveless sun appears to follow his path through the heavens every day just as really as when the ancient astronomers of the East marked out the zodiac and divided it into twelve houses for his habitation. It matters not how often the erroneous statements of the senses are corrected, they recur with unflagging persistence to the same old story they first told. So it comes about that we find much difficulty in making ourselves disbelieve what we have so long looked upon as true. Similarly, we have so long, unconsciously to

ourselves, spoken of that which is really non-existent and nothing, as something, that we find much difficulty in its correct consideration.

Strictly speaking, the absolute nothing is unthinkable. We can think of a something, and we can recognize that something as growing smaller and smaller until it becomes wondrously small; but when it disappears altogether there is not anything left to think about; and if we attempt to think of this which is not, that very effort elevates the "not-is," or nothing, into the "is," or something. By our very thinking we make, to ourselves, a something out of a no-thing; and our thinking is unavoidably erroneous, because it is founded on error. When we give utterance to this thought by a spoken word we carry the error along and communicate it to another, leading another into our own error perhaps, and thus spreading and increasing it. When we observe the disappearing cloud in the sky, the cloud is at first clear to our vision and we watch its contracting form with interest. Smaller it grows and smaller until it is only the merest speck. We can see that speck of cloud distinctly; but even while we look, suddenly, we know not how and we can scarcely tell exactly when, it is all gone and in the place where there was a cloud there is a cloud no longer. We say there is "nothing" there. But we do not see the "nothing." It is invisible. We can see only something. So of our thinking; when the something we were thinking of has disappeared, "what is left," the nothing, is unthinkable. Nothing has been defined as the absence of anything, which probably is as good a definition as we can have; but this is in itself only an illustration and not strictly a definition. Because it is unthinkable it is also indefinable, yet we understand each other's meaning when we use the term.

Thinking of something, we can, in our thought, struggle up in the other direction away from the nothing until the something becomes very large and still larger, and in that way think towards infinity. Infinity is thinkable, because it is something, because it is an existence, because it is; but

the intellect cannot grasp the nothing, because it "not-is" — there is not anything (all things are absent) to lay hold of. Even the very forms of language illustrate this impossibility by the fact that there is no form of expression which describes the situation except by periphrasis including contradictions. For illustration: we say that a thing "exists," but the absolute nothing "does not exist," or "has no existence." Either of these phrases involves in itself a flat contradiction when analyzed and separated into its parts. We say it "does exist," as of some thing, and then we deny our affirmation by the "not." We are obliged by the very unthinkableness of the situation to make the positive assertion as if for the thinkable and then deny that assertion; and we place the assertion and the denial as close together as we can — we even jumble them together in as great confusion as we can create with the words — and then we try to think that the two contradictory assertions are one. It is the same with the briefest forms. We say of something that it "is." We say of nothing that it "is not." We first declare that nothing "is," and then we add a "not" to give the lie to our first assertion, because our first assertion is an untruth. The same peculiarity exists in words. Entity is plain assertion of existence. Nonentity is entity which is not, a contradiction within the word itself. As it is not in the power of thought to think of "nothing" without making it a something, so it is impossible for words to express it without first expressing a something (which it is not) and then denying that something. So we come at last to the conclusion that we can neither think nor talk of the absolute nothing without thinking or talking erroneously — not without "lying." Thank God, there is no need of either thinking or talking about it (the it which is not — the not-it), because there is a whole infinity of reality which *is*, with which we may occupy our thoughts.

Mathematics is the "exact science," so called, but this error of the nothing enters even here, and glares at us from the very basis of the "science" of numbers. The first thing the child is taught in "written arithmetic" is the use of signs. Each of the nine digits represents something. The

child is told that the cipher represents, or stands for, nothing. The statement is false. It is not possible to represent nothing. We can represent something very small; but nothing could only be represented by nothing, because anything (or the something) with which we must represent it if at all is in every respect dissimilar; and nothing is invisible. To represent it, we must first make it a something, and then it is no longer nothing. So the child is started on his mathematical course with an untruth.

For another illustration, one out of many which might be selected, take the number seven, which by some is supposed to be of special importance. It will serve our purpose as well as any other, and its real or fancied importance will only show the destructive power of error, or the "nothing" only more clearly. In the multiplication table, which every child had to learn in the old way of instruction whatever may be done in the new, we find $7 \times 0 = 0$ or $0 \times 7 = 0$, which translated reads seven multiplied by nothing, or nothing multiplied by seven, produces nothing. This is using nothing as something with a vengeance. In the first place we cannot repeat seven no times. We can repeat it twice, or we can consider it once, or even a part of a time. We can leave it alone entirely; but we cannot repeat, or consider it no times. Neither can we repeat nothing seven times, nor one time, nor a part of a time, because there is not anything to repeat. We must have something to repeat before we can begin repetition. Then we come to the word "produces," "creates," or "results in," it matters not what term we use; the essential thought is one indicating action or production; we are involved in an equal error. Nothing does not produce, however much we may declare that it does. Now to our seven, which represents something — which is something — we have applied at least three errors, and what is the result? On one side of our sign for equality we have the seven and the nothing, and the action of one upon the other; on the other side, as equalling this, we have nothing. The something which was existent in the seven has disappeared entirely, vanished from our sight, gone; and in its place we have this

ghost of an unreality, vacuity, nothing. Our application of error to truth has destroyed truth — unreality has destroyed reality. And this last error is the worst of the lot, if there can be any worst where there can be no comparison.

The man whom God created appears to be in a condition similar to that of the number seven which disappeared so utterly. We have applied to him so much of error — the error of belief in the existence of materiality — in such various ways, that to us he seems to have nearly disappeared from our vision ; and in his stead, on the other side of our sign for equality, which in the multiplication table we often translate with the word “is,” we have only a combination of errors — of nothings — rolled into one vast nothing, materiality.

But the inquirer asks in earnestness and sincerity, If this materiality is really nothing, where did it come from? This question, whatever the form in which it may be presented, is always separable into two parts. “If this materiality is nothing,” is the first part. Be sure of the premises. Materiality, matter, is nothing ; it is the complete absence of anything, it is non-entity, it has no existence, it is not — “not-is.” Look at the absolute nothing, if you can. Think backwards down the diminishing something until it is all gone so that there is nothing left, and what is there to ask about? Nothing. Can we ask anything about that? Where did the nothing come from? There is only one answer to such a question, and that is no answer at all, but only a denial of the basis of the question itself ; for the question, whatever its form, is founded on the assumption that matter is. As an answer, in the only word-forms at our command, we can only say : It did not come, and the reason is because it is not. But the questioner says materiality seems to be. Of course, that is granted from the first. It seems to be ; and here we are back to the earlier statement — it is extremely difficult to separate ourselves from the testimony of our senses. If we choose we can travel that circle forever. We must know ourselves, and not, like the child, continue to ask whence came the crook in the straight stick which is partly immersed in the water. The retort is as good in one case as in the other : It

seems to be crooked, but it is straight. The crook did not come. So the man God created seems to have very nearly disappeared in our surroundings of error, which to us appear so much like realities; at least he seems to have become very crooked. But God's work is good, and good never changes to bad. God never made evil, for He is good. Evil is not; it only seems to be. It did not come from anywhere. It never was, is not, and never will be. It goes nowhere. It is nothing. God is, and He is good. *A. M. Crane.*

AGAIN I answer, what is heaven? Is it not the world of light, unseen by sense, that spiritual sphere into which man is brought in Christ, as partaker of his resurrection; where things are perceived which flesh and blood can never see, and joys are tasted which are not of this world? So long, indeed, as we are dead in sins, the things which occupy us most are the objects which the outward senses see, or hear, or taste, or handle. In these man lives, often for years, not wholly without witness of another world, which dimly rises before him in his aspirations. But with Christ another world appears. Spiritual things, of which perhaps we may have heard—for in every age God has his witnesses—become now matters of experience. Truths which have been hidden under a veil begin to open to us. We now see what we never saw before, the things of Christ, who is the truth, the things of God, who is a spirit. *Lukes.*

The divine estimate of death is so different from our own, that God sees little to mourn over in bereavements that almost crush us. To Him there are no dead—no cemeteries—not a grave in all the universe—not a sepulchre in any globe that gleams beneath the sky, only Life—*living Life.* *S. B. Cooper.*

THE ALL IN ALL.

LORD, hear my discontent: All blank I stand,
A mirror polished by Thy hand;
Thy sun's beams flash and flame from me —
I cannot help it: here I stand, there He;
To one of them I cannot say,
Go, and on yonder water play.
Nor one poor, ragged daisy can I fashion —
I do not make the words of this my limping passion.
If I should say, Now I will think a thought,
Lo! I must wait, unknowing
What thought in me is growing,
Until the thing to birth is brought;
Nor know I then what next will come
From out the gulf of silence dumb.
I am the door the thing did find
To pass into the general mind:
I cannot say I think —
I only stand upon the thought-well's brink;
From darkness to the sun the water bubbles up —
I lift it in my cup.
Thou only thinkest — I am thought;
Me and my thought Thou thinkest. Nought
Am I but as a fountain spout
From which Thy water welleteth out.
Thou art the only One, the All in All.
Yet when my soul on Thee doth call,
And Thou dost answer out everywhere,
I in Thy allness have my perfect share.

George MacDonald.

In Cicero and Plato and such other writers I find many things acutely said and many things which awaken fervor and desire, but in none of them do I find these words, "Come unto me and I will give you rest." *St. Augustine.*

THE BOSTON CHRISTIAN SCIENTIST

PUBLISHED BY THE

BOSTON CHRISTIAN SCIENCE SOCIETY.

BOSTON, MASS.

VOL. I. No. 11.

NOVEMBER, 1889.

SOME ERRORS NOTICED.

THERE are certain misconceptions of Christian Science which are frequently met with, and though honestly entertained they always emanate from those who are at the best only partially informed on the subject and whose understanding of it is very largely made up of misinformation instead of information. In these instances, as in many others, it often occurs that those most ready and willing to express condemnatory opinions are the ones who know the least about the subject which they decry. Human nature seems to have a proneness in such directions. A cursory or superficial investigation of a subject must lead astray and give erroneous opinions, because it is only by knowing the whole of a subject that the correct conclusion can be reached. An inclination previously formed often has very much to do in producing these erroneous results, and all unconsciously to the one who is misled. Another peculiarity of human nature is manifested in the disposition to go in flocks. This arises from the fact that a great number of people, for various reasons, really have no opinion of their own, but gladly accept at second hand those announced by others; and they do this far more readily if they have previously accepted those others as teachers, as leaders, or as possessing authority in any way. It is a curious fact that these very persons are the ones most ready to question the sincerity and the motives of those who do not agree with them. For these reasons it may be an advantage to notice a few of the more common errors concerning Christian Science.

The most serious mistake of all is the assertion that Christian Scientists do not believe in God. For those who make such a declaration there can be only one reply. We do most sincerely believe in God, the Father, as revealed and de-

clared by His Son Jesus Christ, according to the record in the gospels. To such a charge there need be no further reply. Christian Science is not a denial of God. On the contrary, it is founded on a sincere, earnest, and logical belief in an infinite God, the God of revelation, the God of Jesus Christ; and it elevates Him in the estimation of believers into the highest place of absolute supremacy, recognizing Him as indeed the creator, ruler, and fiat of all. The idea of God is the centre on which all of Christian Science depends, round which it all revolves, and from which comes all its light. There is no other light or truth.

Another serious error which is often fulminated against us, with the addition of obnoxious epithets, is the declaration that Christian Science is not Christian. This error, honestly entertained, is easily traced to its origin. Every Christian Scientist knows that there is a broad difference between mind healing or mind cure, and true Christian Science; but there are those who are mind healers only and not Christian Scientists, who scarcely recognize Jesus Christ at all, and yet claim the name of Christian Scientists. It is no wonder that those who really know very little or nothing of what it is should be misled by the pretensions and claims of those who are themselves in error. But we know that there is no religious denomination whatever which holds the divine Master and Lord, Jesus Christ, in higher estimation or greater veneration, not alone in what he taught or in the life he manifested here on earth for an example to the world, but also in his divine character as the Son of God. It is also true that no denomination of professing Christians more fully accepts the recorded word of the New Testament. Indeed it is in just this, the Holy Bible, the New Testament, and especially in the words of Jesus himself, that we find not only the foundation but the whole superstructure of the faith which is in us. With Paul we say most earnestly: "No other foundation can any man lay than that which is laid, which is Jesus Christ."

It is true that Christian Scientists are at variance with some professing Christians on the subject of the miracles

and their object. We hold that the miracle was in accordance with law — God's law — and not in contravention of it, that God did not send His Son either to destroy or override His laws, but on the contrary to comply with them and to uphold, illustrate, and explain them. If the so-called miracle is in accord with God's law, then His children may know, understand, and apply that law; and they may find all this in the teaching of His Son Jesus Christ, if they have eyes to see, and ears to hear, and an understanding to comprehend. This is not for any special favored few, is not a secret to be guarded and withheld, but it is for all God's children if they will understand. He has no preferences; and there is neither secret nor patent for His truth. Neither do we agree with some other professing Christians as to the place which miracles occupy in the scheme of Providence. They were not performed for the purpose of accrediting Jesus Christ as the Son of God and Saviour of the world. Had this been the object Jesus would have thrown himself from the pinnacle of the temple. Such an act would have fully accredited Him to the scribes and Pharisees. Or when they asked, as they did repeatedly, for a sign he would have performed some wonder for them; but he always refused to do anything for a sign. Had these marvels been simply to accredit him he would have prophesied who struck him; he would have defended himself with the more than twelve legions of angels; or, passing by these things, he would have come down from the cross in response to the gibes of the mockers. Though he is in part accredited by miracles, because they constitute a part of his manifestations in the flesh, yet that was not their object and was never the reason why he performed them. They are inseparable from him, and they and all else that he was — his life that he manifested, his words that he spoke, his acts which he performed, he himself, all — were to show man's true position in the grand scheme of God's created universe, his duties to himself, to his fellows and to his God, and also his powers and privileges as well. Jesus was our elder brother, in all the things which he did showing us the way in which we should walk.

His salvation is a complete salvation for this life and now, as well as for the future.

Looking upon these things in this way, no Christian Scientist will subject himself to the application of "test cases," or cases for a sign. Such attempts often result in failure. There are multitudes of illustrations of the truths we profess, and there is no need of special cases. Let those who seek a sign look at what has been done already. As of old, if a sign were given them they would not believe.

The day has passed for a denial of healing. Theologians, physicians, and laity admit this, but often with curious qualifications and limitations which show at the same time both ignorance of the subject and strong disinclination to allow that any good thing can come out of the despised Nazareth. It is curious, too, how almost all, when speaking of the subject, nearly always admit the whole basis of mental healing before they are done with it; but they fail to be logical and therefore do not recognize the conclusions inseparable from their own premises. To-day, as of old, there are many in the world who having eyes see not, and ears hear not, neither do they understand. Jesus sowed in all ground, and some seed fell by the wayside, and some in stony ground, and some among weeds, as well as in good and fruitful ground. So to-day some seed falls in good ground, and for that we may be very thankful and go on with the work. We know and are fully persuaded that the salvation Jesus offered was a full and complete salvation from every error and in no sense one-sided or partial. He sent his disciples to heal and to preach, and he himself did both. To know him aright is life eternal, and that is life without a flaw in its manifestation or a discord in its harmony. God's law is universal; and it is neither limited to a few special persons, for He has no pets, nor to a brief space of time, as to three years out of the many centuries of human existence. His promises, declared by His Son, are for whomsoever will accept and believe, without reference to time or place, even as John said: "As many as received him, to them gave he the power to become the sons of God, even to them that believe on his

name ;" and when the learned ones, and the titled ones, and the great ones of earth turn their backs and refuse to recognize the truth, we may remember those earnest words of Jesus himself: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight."

THE Christian Science Institute, of 1524 Arch St., Philadelphia, has planned a great amount of work. In addition to a liberal programme in healing, they advertise monthly classes for instruction in Science, a daily public service, two services on Sunday, a reception once each week, a musical and literary reception each month, a free reading room open daily; and in addition manage a kindergarten and offer a home for their little pupils and for their patients from a distance. The scope of their work extends from the kindergarten to the discussion of the methods of treating criminals in accordance with the principles of Christian Science, which is the title of a pamphlet they have recently issued containing three carefully considered articles read at the June reception. Evidently they do not intend to err on the side of inactivity. And it is inaction which has ruined more who have essayed to become Christian Scientists than any other one cause. When we know the truth we should use it. Jesus said that servant which knew his lord's will and prepared not himself, neither did according to his will, should be beaten with many stripes. We would be glad to say to every Scientist: "Work while it is day, fully up to your knowledge."

BOOK TABLE.

SPUN FROM FACT. BY PANSY. 338 pp. \$1.50. Boston: D. Lothrop Company. 1886.

Faith in Christ is the essence and demonstration lesson of this work. A little girl reads of deeds wrought by faith, and reading *believes*. Why was it not practicable for her in life? Later she and her cousin were fishing, but for him there was no fish, and after a long time he became impatient.

He asked her to hold the rod, and she while holding it remembered the story of the Disciples fishing without the Master, and their lack in results. Then the Master appeared and blessed them with abundance. Was not Christ present with her? Immediately she felt a pull at the line, and soon landed a large fish. She looked at her cousin with shining eyes, but he, mortified over his failure and her success, was very contemptuous. They met old Jonas on the homeward way. It was just "luck," he assured her. It often happened that way, even with old fishermen; one would wait a long time and catch nothing, and another would take the line and immediately the fishes would bite. He had the experience of years and was called a good man, and if he were as positive as that then she must give up her beautiful thought. Her disappointment was very great, and, child though she was, the reaction brought bitterness and distrust.

Six years later she is roused out of this condition by the sudden passing away of a young friend, a previous conversation rousing in her a sense of her responsibility toward others. In attending a camp meeting she found consolation for her bitterness and a hope. She returned home to her mother very happy, knowing how anxious that mother was over her spiritual welfare. She found her sad and worn, but Jennie expressed to her her own joy that she had found Christ and said it would be so easy for her to be a Christian and do good because they had the means at their disposal. She did not think she had sufficient grace to be a Christian and endure poverty. Then she learned that they were very poor, and must immediately leave their beautiful home. It was more than she could comprehend at first. They moved into a little five-room house. Her father was ill and poverty pinched, and Jennie, surrendering her ambitions, did the washing and the hardest work. One day there was an added woe: Jennie was stricken. And then follow years of hope and fear, at first a limping gait and then confinement to the especial cot of the sufferer with the limbs lashed down, and, later, weighted with a marble block. She watches and prays through other long years, and labors with the rest of the family for their mutual support, although she cannot stand upon her feet or control her limbs or be moved without anguish, and there is a period, extending over months, when she cannot see or hear, and her friends pray that the end may soon come to such suffering. But Christ is always with her. She never loses that consciousness, and she recovers herself sufficiently to travel over the country, still on her cot, still helpless herself, interested in the salvation of humanity. Her motives are misconstrued by many, but blessings follow. And then comes the prayer of faith by which she is healed, her lost strength entirely recovered.

The author vouches for the truth of the story. It will help every Christian Scientist to read it. Read Jennie's prayer:—

"Father, I am constrained at this moment to give myself anew and unreservedly to thee. I give this body anew,—these eyes to see, these lips to talk, these ears to hear, and, if"—a pause, amid such a hush as could be felt in the heart-throbs of those waiting, then the quiet voice went on, "if it be Thy will, these feet to walk for Christ! All that there is of me, all, *all*, is Thine, my Father; only let Thy dear will be done."

And then a great hush fell upon those waiting, and directly Jennie rose from her couch healed.

THE BOSTON CHRISTIAN SCIENTIST.

VOL. I. No. 12.

DECEMBER, 1889.

THE RIGHT CONCEPTION OF GOD.

A RIGHT conception of God is the basis of true religion.

We see the heathen bowing down to an image which he himself has formed, and we say how foolish, how useless, to worship a God like that. How low is his conception of God. We see the Buddhist at his worship, and we say he has a wrong idea of God. The Koran teaches some beautiful truths, but we cannot admit that its followers have a true idea of God. Thus we find that different people have very different ideas of God. This statement is true also of professing Christians. The Calvinist has one idea of God, the Arminian another; the Trinitarian has a certain idea; the Unitarian quite a different idea. And so we might go on. And yet it is certain that only one of these classes, if indeed either of them, has the right conception of God.

Does it not follow that each of these, so far as it has a wrong conception of God, is idolatrous — worshipping other than the true God?

It has been said, "If a man has a false idea of God his love of God is the love of an untruth, and everything will be in some degree wrong with him." In so far as he has a wrong idea of God to that extent he is an idolater, worshipping an image of his own creation, and violating the commandment. Every person worships God according to his conception of God. Hence unless his conception of God is true he is not worshipping the true God.

Does not this explain why the world to-day is so far from God — why the Christian world, even, manifests so little of the real spirit of the Master? It is because they have not apprehended God aright.

Nor is this a matter of modern growth. We trace it through all Bible history. Paul had a false idea of God when he thought he was doing God service in persecuting and putting to death his fellow-men. Others of Paul's time knew not God. He found in Athens an altar inscribed "To the unknown God." And he said to the Athenians, "Whom therefore ye ignorantly worship, Him declare I unto you." In speaking of the Cretans Paul says (Titus i. 16), "They profess that they know God; but by their works they deny Him." To the Corinthian church he says (I Cor. viii. 4-6): "We know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, as there be gods many and lords many, but to us there is but one God, the Father, of whom are all things, and we in Him." Paul knew that to worship God aright it was necessary to understand him aright.

Jesus said (John iv. 22, 23): "Ye worship ye know not what; we know what we worship. . . . The true worshippers shall worship the Father in spirit and in truth." Hence, though one worship the Father in spirit, if he does not have the right conception of God he is not a true worshipper. He does not worship the Father in truth. Again Jesus says (Mark vii. 7 and 9): "In vain do they worship Me, teaching for doctrines the commandments of men. . . . Full well ye reject the commandment of God, that ye may keep your own tradition." Remember that this rebuke of the Master was administered, not to the ignorant or outcast, but to the Pharisees and scribes — the religious teachers. It is possible the reproof applies to many of the religious teachers of to-day as well as to those to whom it was directly addressed. Are we sure that we have not rejected the commandment of God that we might hold fast to the teachings and traditions of men?

We are forced to believe that much of the prevalent misconception of God is due to our religious teaching. We have formed our conception of God, not from our own study of the Bible, not from the revelation of God which is there

given us, but from the preaching, the teaching, and the writings of others. Thus have their teachings and their traditions entered into our lives and moulded our thought. That teaching has been so varied and contradictory it is not strange that our ideas of God are mixed, uncertain, vague, and false. Listening to the teachings of one we get a certain idea of God, only to have it changed by the different conception which our next teacher gives to us. And so we go on with changing views, until perchance we adopt the creed of some church. And the concept of God we then get depends very much upon the church creed to which we subscribe. And yet there is, and can be, but one right conception of God. Therefore, it is a matter of the greatest interest, of the most vital importance, that we should know Him aright. How shall we attain this knowledge — how get a right conception of God? Perhaps to state some of the prominent misconceptions of God will help us in our efforts to get the right.

One of these wrong views of God is that he is a being filled with wrath and vengeance, with no thought of love except toward a certain few whom he had predetermined to save — a being so cruel as to create beings that he might eternally damn them for his own honor and glory. Do you say we misstate the teaching? Let us see.

Calvin says, in his "Institutes:" "Wherever sin exists it is accompanied by the wrath and vengeance of God." The third article of the Westminster Confession of Faith affirms that "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designated, and their number is so certain and definite that it cannot be either increased or diminished. . . . The rest of mankind God was pleased, according to the unsearchable counsel of His own will, . . . to pass by and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice." We recently heard a learned D. D., while leading a Convention for Bible Study,

say, "No unconverted person can do any act that is pleasing to God. The mother caring for her sick children or the awakened man praying for pardon are neither of them doing acts that are pleasing to God." He also said, referring to a recent flood by which thousands of persons were swept away, "It is only because the church is holding God back that prevents Him from sweeping sinners out of existence." But he failed to state that in that terrible flood there was no discrimination in favor of the church. Can it be that God is such a being, so filled with hate and wrath, and thirsting for vengeance! No, no. They who thus believe are worshipping a God of their own creation.

Another wrong conception of God refers to his dealings with his children while here on earth — that he sends sickness, trouble, and evil upon them. All this is contrary to the teachings of the Master.

If, then, these are wrong views of God, if He is not a being of hate, wrath, and a desire for vengeance, what is the right conception of God? It may be stated very briefly, "God is love." If God is infinite (which all admit) and God is love, then love is infinite. It follows then that there is and can be no room for aught but love, no place for hate or wrath. God is not a mixed being of opposite natures, a compound of good and evil, of love and hate, of kindness and wrath. Where love is there can be no hate.

If we carefully study the teachings of Jesus we shall get a right understanding of God. In the parable of the Prodigal Son Jesus illustrates the dealings of God with His children. We there find no hint of hate, wrath or vengeance on the part of the father toward his son, who had so deeply sinned against him. The father is filled with thoughts of love toward his erring son. The son suffered for his sins, but the suffering was not sent by the father.

A study of that matchless discourse, the Sermon on the Mount, shows that it is only when we are filled with love that we are children of our Father which is in Heaven. It is only when we are so filled with love that there is no room for anything opposite to love that we can be like Him, that

we can fulfill the command to be perfect as He is perfect. The great central thought of that sermon is love.

Luke records the same teachings of Jesus to his disciples. Hear him as he tells them to be kind and merciful, loving even their enemies, for thus only could they be "sons of the Most High ; for he is kind toward the unthankful and evil." It is only as we are perfect in love that we manifest God. Here then from the highest authority we get our conception of God. Jesus teaches not only the love of God but that God is love.

The "beloved disciple" affirms the same truth again and again. He says, "God is light, and in him is no darkness at all." "He that loveth his brother abideth in the light. But he that hateth his brother is in darkness." John here uses light as a symbol of love, and darkness as a symbol of hate. Dare we affirm, in opposition to the declaration of John, that God is hate? He exhorts his brethren to love one another for love is of God. Again he says, "God is love ; and he that abideth in love abideth in God, and God abideth in him." Again, "Love is of God ; and every one that loveth is born of God, and knoweth God."

Let us then accept the New Testament idea of God. That He is infinite love with no shadow of hate. He is perfect light, in whom is no darkness. As we grasp this fact, as we begin to understand God aright, how much higher and more glorious our conception of Him becomes. Love answering to love fills our hearts until perfect love casts out fear. Then are we true worshippers — worshipping God in spirit and in truth.

A. G. E.

As everything is dark that God does not enlighten, as everything is senseless that has not its share of knowledge from him, as nothing lives but by partaking of life from him, as nothing exists but because he commands it to be, so there is no glory or greatness but what is of the glory and greatness of God.

Law's "Serious Call."

THE WINDS OF HEAVEN.

Throw open wide the casement of thy soul,
And let the winds of heaven blow fresh within,
And sweep away upon their mighty wings
The stifling breath of self, the dust of sin.

Wait thou, and feel these fragrant winds of truth,
They bring rare tokens of that world, by thee
Too little known; they drop great hints of space,
So stirring ever larger sympathy.

O, watch their coming! From each precious waft,
Thou fuller life and higher strength shalt win,
So open wide the casement of thy soul,
And let the winds of heaven blow fresh within.

N. K. Kellogg.

THE ANTHEM OF THE HEAVENLY HOST.

THE time draws near when all hearts grow tender with thoughts of the heavenly story of the birth of Jesus. That wonderful night in the fields, where the simple shepherds watched their flocks, rises to the spiritual vision like a memorial picture that can never fade. We see the shepherds following with great gladness, though "sore afraid," the light that guided them to an innocent babe. All the tokens of the night gather to this focus and announce this child, of all the children ever born, to be the hope of the world. The ready hearts of the shepherds accepted the joyful news, and no doubt they returned to their sleeping flocks with the words of the heavenly host ringing, ever ringing, in their hearts: "Peace on earth, good-will toward men." We will listen to the approaching message, realizing as we can what that peace may mean to the earth. If peace reigned discord would cease, the thoughts of men attuned to peace would manifest gentle deeds, unselfish acts. God would be found

through the calm sweetness that is the essence of peace, and is recognized as from God *because* it "passeth understanding." Jesus often says that he came to do the will of his Father; he began to do His will by coming, in the baby form of tender innocence, making the appeal of helplessness to surrounding hearts that every baby makes; he would manifest the mortal phase in its entirety, that we might trace through him the purposes of God to all His children. Supposing all men followed his example in seeking and doing the will of the Father! The song of peace that hovered over his advent would become a reality; all the prodigal sons would turn from their far countries; the husks of self-seeking having grown quite empty, they would turn to their Father's house with flying feet when the divine hunger to do His will had awakened in them. Peace, the beautiful word, broods over the earth, so near, so possible, all men *might* arise and receive it. Jesus came to point the way to it, he lived in it, he left it as his farewell gift. The prophecy, made the holy night of his birth, was fulfilled in his teachings, his works, his last legacy; and only in following him can man have peace, the peace that "floweth as a river," and encircles every heart that rests on him.

"Good-will toward men." Oh the gracious words! The *good-will* of God toward us to eradicate our mortal wills, to bring all into loving subjection to good. Each return of Christmas brings these sweet meanings afresh; a tender thought binds mankind and breaks out into many an expression of love and kindness; selfishness disappears in the glad hope that fills the air; man's spiritual powers whisper to him of their reality, and of his claim to a joyful heritage. We picture again that pure night at Bethlehem when the stars shone as never before; and one, that glorious one in the east, was made a messenger of light to guide true hearts to "where the young child was." These heavenly signs and tokens belong to the serene night, when the turmoil of day is over and men lie sleeping trustfully in their Father's care and the whole universe expresses holy calm and rest.

Little children have open hearts for the lovely story of the

babe that came heralded by the message of peace and good-will; they seize upon each detail with loving ardor, for they are at home in the kingdom of God and need no argument. And Jesus said, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." Christmas thoughts awaken this lost childhood with its innocence, and ease of loving trust; the poor worldly wisdom that has displaced it is forgotten for a time, and joyful faith in God's message through His Son unites with the children's joy. If all the hearts now smothered in selfish aims could be aroused by the winning influences of the coming Christmas season, what a setting forward for the world it would prove! For a heart that has once opened to entertain a message of love cannot close against its sweet guest; the loneliness of self without that love is thereafter a darkness impossible to contemplate. The Christmas message of peace and good-will once comprehended as the intention of the Father to His children leaves no desire to return to pursuits or pleasures that exclude these precious gifts. Draw on then, blessed season, and fill our hearts with assurance of the peace and good-will that now again a heavenly host foretells.

M. E.

"BUT to have naught is ours, not to confess
That we have naught. I stood amazed at this,
Much troubled, till I heard a friend express
That all things were more ours by being His."

MY CREED.

I HOLD that Christian grace abounds
Where charity is seen; that when
We climb to heaven, 'tis on the rounds
Of love to men.

Alice Cary.

PRACTICAL HEALING.

How to accomplish the most good with their understanding is frequently the consideration with new students of Christian Science. They feel that they have been given certain rules to demonstrate with, and cannot even say with positive certainty that they do understand, only that they *believe*. When they have witnessed the practical operation and the beneficent results accruing therefrom, then they can joyfully proclaim that they *know*. Worldly wisdom does not avail one in this undertaking. Every rule which has been laid down as specific and important in other practice proves useless here, and the Christian Scientist may be made to feel that he has been hurled back upon himself, his honest motives impugned, and sometimes even his sanity questioned. Over this new departure perhaps his dearest friends will be disposed to express mortification, so closely is human nature wedged in its belief in social and religious ruts, and strive to make him feel that they no longer consider that he holds himself amenable to the moral canons of the world, and has consequently lost caste in their estimation; and so strong are the fetters of traditionary belief — the dry bones without the Spirit of religion — that one must possess living faith not to be more or less affected by this importunity.

The duty which lies nearest is the one we should attend to first, if it is one which calls for immediate care; so in our Christian Science demonstrations we should commence with our friends and acquaintances, if they will permit us. We must approach them very gently, remembering that they are like vessels already filled to overflowing, and if we come without care we shall only shake up the contents without effecting any change in quality. We have to realize here the true meaning of the wine and bottles in our Master's lesson. Although we should be very careful to live above all appearances of evil, yet we should never assume that we are better than our neighbors, so that no assumption of holiness can be ascribed to us by those whom we would benefit. "As it is written, there is none righteous, no, not one." For the new

student striving to benefit others, there is much to demonstrate over in the human nature which presents itself within himself; indeed, there always is for those who have been longer in the work. We have to learn to meet contumely, malice, ignorance, and all mortal qualities which are at enmity against Truth, with patience and loving-kindness, knowing that this seeming persecution cannot harm, and that it is generally produced by Truth's spiritual weapons cutting in upon error's seeming reign. Those nearest and dearest to the human heart are the ones first bidden to the feast, and if they will not come we feel impelled to go into the highways and byways for guests. Again and again are we disappointed. Our tables are laden with that which is meat and drink, with medicine for healing and the destruction of sin, but many who are bidden, and perhaps the ones we are most desirous of benefiting, cannot even behold this table laden with Heaven's bounty, while their god is the image and likeness of mortal man, impotent and filled with evil; and to them the promises of Holy Writ are mere vapid utterances. They are not ready; but there must be some who are, and we pass on, yet not without saying to those first invited: "It is the Truth which fills and frees, and you desire it." They were near and dear, and lo, we find that all men are. We take them into our heart of hearts, our inmost thought, the very holy of holies where Love reigns supreme, and they are His children in the divinest sense; and we get a little insight of what Heaven may be like, where each is perfect in the other's thought and all comparison has ceased.

It may not be easy to commence, and it certainly requires courage to go on with this work; but there is little danger of any one who has some understanding of Christian Science ever becoming an apostate to it. Our faith proves greater than our fears, and we know that nothing can crush us. We have the light before to lead us and the cloud behind to protect us, and we press on.

We should always receive patients or enter the sick room with cheerful countenances, particularly if the fear seems very great. Patients should be taught to discuss their troubles as

little as possible, or not at all, and to think and do for themselves as far as they can. With many it is uphill work to get them out of complaining ways, and the desire for sympathy and to be served; and in their ignorance they are inclined to think the practitioner a monomaniac on many subjects. They must not be permitted to use material remedies, and many are not quite honest in this particular; and, if not, the penalty resulting therefrom will hold their cases. Another may be exceedingly honest, sometimes even exasperatingly so when we so well know how these indulgences hold a case, and he will tell you that he was obliged to take a certain pill or powder, or apply a certain lotion for temporary relief. For our instruction such patients will very likely inform us that God blessed those means which He expects them to use toward their recovery, not realizing the implied accusation against Deity in this statement. If he prepared their medicines He planned for sickness also; and He has so far failed to give man the necessary intelligence with which to use those means successfully. The elixir of life has not been discovered in material things. The herbs of the field were for man before they were in the earth, and he was permitted to name everything which was created, but God had already declared it good. Then came disobedience and the fear of consequences, and a seeming perversion of sense, and with it the attempt to bolster up error with Truth. "Thou shalt have no other gods before Me" has become as tinkling cymbals and sounding brass to our ears, and possesses little meaning. If we realized Truth every herb is good, but man is good also, and, being good, perfect in every way.

Selfishness is the synonym of mortal man, and we must work constantly to destroy it in ourselves as much as in those who apply to us for help. Almost each individual thinks his need the greatest; our own troubles seem so much more real than that of others. Again there is danger of patients making a barrier of the practitioner. Before it was intelligence in pills, potions, plasters, manipulation, electricity, etc.; now it is the personality of the Christian Scientist. They must learn how little it is that we do for them com-

pared with what they must bring out for themselves. We have only turned their feet in the right direction, but by the grace of God they can do their own journeying, nay, *must* do it, until they have reached the Pisgah heights of Promise. They will question how this is to reach them physically, how it is to affect the ills of flesh. As the fears of mortality depart the understanding of immortality comes in, and man is freed of his belief in ills, and knows himself to be well in Christ *now*. He learns that there is no concretion in error, that it has no intelligence with which to adhere or cohere, that it is but a picture to be effaced from thought; that it is less than a phantom, less than a dream, not even imagination, over which statement so many patients are sensitive, because conscious Mind does not imagine but understands all — is Divine Wisdom, of which man is the image and likeness.

Patients should be taught to examine their thoughts carefully and to see that self-deception, hatred, anger, malice, the love of self or of those they consider their own, do not hold them. It is a belief in the dominion of sin which produces sickness, and all Christian Scientists should have that charity which is so broad and deep that it beholds in what seems a miserable sinner only a son of Light. We may always be sure that the sin is forgiven when the desire for wrong-doing is destroyed. Now and then we find one embracing penalties, and making everybody wretched with whom he comes in contact, which condition continues the offense and shuts out God from the thought. A morbid Christian is a stumbling-block in the way of those who would come into the discipleship of Christ. The sad, ascetic countenance gives one a Spartan look, but it does not encourage others to emulate such an example. It is a chronic, self-conscious state, denoting mental misery, reflected upon the body, rebellion and fear manifested in almost every thought, showing the very opposite of that freedom in Christ. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. For my yoke is easy, and my burden is light." The true interpretation of that saying of our Master's will carry us through every forlorn undertaking with cheerfulness and courage.

The government of a case should rest with the practitioner, and he should show a proper sympathy and wisdom in his ruling. He should never tell his patients that they are not sick, or that they have no heads, or hands, or hearts, etc. Patients are not to be blamed if they resent such wholesale effacement. Convince them in a Christly way that they are not ill, and that the physical does not govern them. We should be firm but patient with those for whom we labor. All of their little deceits must be overcome in order to effect a cure. A dyspeptic will frequently deny himself certain articles of food which physicians have previously declared hurtful for him, and will declare he does not care for them in order to avoid the necessity of partaking thereof, but he will never be healed while he abstains. People should be temperate in all things, but that too much attention is given to the table by many is here admitted. The face of the gormand tells its own story to one who can read the signs and the penalty is inertia, clumsiness, and frequently suffering in many ways. St. Paul's advice to eat and ask no questions for conscience' sake is a good prescription to give dietarians.

We have only to realize for ourselves and others that the doors to Heaven's favor stand wide open, and that we have but to surrender ourselves to Christ and His government, and accept that which is so freely and abundantly ours, not permitting a shadow of doubt or anxiety to come between us and the blessings which are already ours, if we would possess them in their completeness *now*.

H. C. S.

THOU only thinkest — I am thought;
 Me and my thought Thou thinkest. Nought
 Am I but as a fountain spout
 From which Thy water welleteth out.
 Thou art the only One, the All in all.
 — Yet when my soul on Thee doth call
 And Thou dost answer out everywhere,
 I in thy allness have my perfect share.

George MacDonald.

OPEN SECRETS.

THE truth lies round about us, all
Too closely to be sought, —
So open to our vision that
'Tis hidden to our thought.

We know not what the glories
Of the grass, the flower, may be ;
We needs must struggle for the sight
Of what we always see.

Waiting for storms and whirlwinds,
And to have a sign appear,
We deem not God is speaking in
The still, small voice we hear.

In reasoning proud, blind leaders of
The blind, through life we go,
And do not know the things we see,
Nor see the things we know.

Single and indivisible,
We pass from change to change,
Familiar with the strangest things,
And with familiar, strange.

We make the light through which we see
The light, and make the dark :
To hear the lark sing, we must be
At heaven's gate with the lark.

Alice Cary.

We must be good-natured as sunshine, steadfast as gravitation, and persistent as a Christian's faith.

F. E. Willard.

You must live each day at your very best :
The work of the world is done by few ;
God asks that a part be done by you.

S. K. Bolton.

EXTRACTS FROM "THE SPIRITUAL ORDER."

By THOS. ERSKINE OF LINLATHEN.

THE avowed purpose of the appearing of Jesus on earth, and of all that he said and did, was to proclaim "the kingdom of heaven" — the supremacy and reign of God and of His holy will, — to call men to come into it and to submit themselves to it, as their only escape from sin and misery and confusion. That they might understand its nature, and how much it was to be longed for, he revealed the Father; that is, he taught that God, the King of that kingdom, was the loving, righteous Father of every man. This being the purpose of his appearance on the earth, his life can surely never be rightly understood apart from this purpose, and from the very remarkable way in which he carried it out. His life cannot be separated from his teaching; and when we say that his life has affected the world's history more than any other life that was ever lived in it, we mean that in what he *was*, interpreted by what he taught, a power lay which produced these results. . . .

"The Father judgeth no man, but hath committed all judgment to the Son, that all men should honor the Son even as they honor the Father." "Before Abraham was, I am." These are high claims; yet, though pressed and insisted on continually, they were always, as I have said, accompanied with a protest that in making them he was not seeking his own glory but was revealing the Father — that he was dependent on the Father for all things — that he knew nothing and could do nothing of himself — that it was the Father dwelling in him who did the works — that he had not come of himself, but that the Father had sent him — and that no man could come to him except by the drawing of the Father: thus showing that his self-preaching was no self-exaltation but a real revelation of the Father, because holding Him forth as the Author and Mover of all that he, the Son, did.

. . . . It seems to me then that the conscious demand within us for an inward goodness — for right feelings and in-

tentions as well as right actions — always implies and supposes the existence of a spiritual order, or cosmos, to which we ourselves belong, and of which that inward goodness is the law.

For our relation to the spiritual order means in truth our relation to God, in whom and by whom we live and without whom we can exercise no function of life either mental or physical; so that, not by any conventional or arbitrary appointment, but in very deed and in actual reality, we are dependent on Him at every moment, and our relation to Him has no interruption and no limits. Our conscious moral nature proves this relationship to us, "those thoughts which wander through eternity" prove it; and although we belong also to an outward superficial order, and have a life suited to it into which we can for a time so entirely throw ourselves as to shut out the thought of the higher order, yet we cannot put it from us; we belong to it essentially, and our chief good and ill must at all times be connected with it.

THE WORLD'S ERROR.

If the whole world had been believing that two and two make five, and had been solving its problems upon that supposition, each one repeating daily and hourly for a lifetime the same mistake in problems requiring endless additions and multiplications, and if every teacher of mathematics had been teaching the same untruth, what endless confusion would have resulted! It would have been impossible for any one to obtain a correct answer to even the most simple problem, and the only way to right the wrong would be to erase the entire work and begin anew with truth for a foundation. Yet the world has for centuries been believing and repeating as grave a mistake and one involving more vitally important results. It has been trying to solve the complicated problems of life with an untruth for a basic principle. What wonder that confusion reigns, and that the legitimate result of such reckoning is sin, sorrow, sickness, and death!

The world has believed for ages that there is an omnipresent power opposed to Good, which compels mankind to work out their own destruction — a veritable conscious, personal devil, against whom a daily and hourly struggle must be maintained. This belief has been promulgated by churches and Sabbath schools in the most enlightened countries upon the globe, until almost unconsciously the universal feeling prevails that evil is far more powerful than good, and that it is almost useless to fight against it. As multiplying the error that two and two make five leads to a result ever farther and farther from the truth, so does the belief in, and fear of, an omnipresent evil lead through an endless labyrinth of error and misery to the final result, death. The only way to obtain the opposite result of life, health, and happiness is to substitute for this false belief the fundamental truth, "All is Good; there is no evil."

There have always been true and unselfish men and women who have earnestly desired to see happiness universal, who have spent their lives in trying to stem the tide of error and help their fellow-men to a right solution of life's problems, but they have, themselves, believed in the same untruth which held their fellow-men in bondage, and their efforts have consequently been almost in vain. For, "if the blind lead the blind, both shall fall into the ditch."

What then is the joy of the real seekers after Truth, to discover a simple solution of the difficulty in the "All is Good" — to find that it will right every wrong! If the All-Power be a beneficent Power and everywhere present, there is no space for an opposite force, since two things cannot occupy the same space at the same time. It follows in natural sequence that happiness is the design of God, and is therefore the birthright of all, and the only thing necessary to obtain it is to accept and appropriate one's own. But although this truth has always been true, men through ignorance have failed to perceive, and consequently to realize, their blessings. After testing its power and finding it equal to every emergency, these would-be benefactors of mankind, being filled with glad anticipations of freedom for all from

the bondage of evil, and thinking the truth is so simple and so apparent that every one must welcome and embrace it with the same enthusiasm with which they hailed its discovery, go joyfully forth to proclaim it, that all may share their new-found treasure. But they find to their amazement that the world does not desire it, nor wish to know that it has been mistaken.

The minister who has been preaching, "There is but one God," while believing (oh strange contradiction!) in omnipresent evil, refuses to listen to the proof that all is Good, and turns coldly away saying: "It is unorthodox; I will have nothing to do with it. Sin, sickness, and sorrow are unsolved mysteries. They are evils which we must submit to, but cannot avert. Evil is allowed to triumph, though why, we may not know." And he goes on, urging his hearers anew to take sides against the devil and fight him to the end. The physician who has tried to solve the health problem, and spent his life in unavailing effort, regards the new method of healing as an encroachment upon his domain. Instead of availing himself of its power, he opposes and ridicules it with bitter animosity; and when a case in which his best efforts have failed is healed by Truth, declares that it often happens that when a problem gets wrong enough it rights itself; or what is in substance the same, "The disease took a turn and healed itself." The man of business sees his problem all wrong, but says, "I have no time to erase and do my work over; it may answer with those who have the leisure, but the old way will do for me. It is what my ancestors have always done. Dr. Calomel can fix up my problem so that, although not correct, I can get along very well with it. I have no time to investigate." Mrs. A. sees the truth, and even solves some simple problems by it; but she finds it requires too much patience and self-denial, and she is so accustomed to fearing evil that she is continually doing so regardless of her newly learned truth, so she declares she cannot use it, but says, "When my problem has reached a point where nothing else will avail, I will allow you to come and work it over for me."

Some fear to investigate, and others are too indolent; and so the multitude work on endlessly at their problems, ever vainly striving to obtain the right answer, happiness, which can be found only in Truth. They who fain would show them the way, who went with such glad eagerness to impart the joyful tidings, turn back with the pathetic words of the Divine Master upon their lips, "How often would I have gathered thee, even as a hen gathereth her chickens under her wings, and ye would not." They await in patience the time when all shall feel their need of Truth, and shall desire what they now reject.

M. A. T.

CALLED TO BE A DISCIPLE.

EVER since the Master walked the earth, the call to discipleship has been one and the same, "Be ye perfect as I am perfect," yea, verily, "Even as your Father in heaven is perfect."

Every piece of mechanism is as strong as it is in its weakest part, and no stronger; and this is equally true of every character. When Jesus Christ taught the people, they followed him from place to place because he spoke as never man spake and did many mighty works. When these had shown some desire to learn of the Teacher, the test came and it came to each one where he was weakest, because this was a call to perfection.

At one time, when Jesus had been talking about the bread of life, a listener said, "Blessed is he that shall eat bread in the kingdom of God." Jesus answered, "Think you so? Men do not so desire it. The king of this country made a great supper and invited many, but they all began to make excuse. One had married a wife and could not turn away from the pleasures of his home; and one, having bought a piece of land, must first go and see if this purchase was all it had been represented to him. Another had bought oxen, and must at once prove them, to know if their strength

would be equal to the demands made upon it. Then the king said, 'None of these guests who were bidden shall now come to this feast. They cannot even enter my kingdom until they are willing to leave pleasures that are as dear to them as the right eye or the right hand. This people must now watch for my messenger and be ready to say, "Blessed is he that cometh in the king's name!"'

Truth has always one voice and one manner, whether coming to the world through the human teacher or in the silence of the spirit. "Choose ye this day!" Who judges man? "By thy words thou shalt be justified, and by thy words thou shalt be condemned." When Paul pressed the claims of the kingdom of God upon the Jews and they would not listen, he turned away from them saying, "*Ye judge yourselves unworthy of eternal life.*"

Many to-day, having obeyed the light received in the past, recognize the voice of Truth calling, "Come up higher!" But this call, too, has its test, and we hear one answer, "There is so much opposition in my family I cannot rise to this." Truth makes no compromise. It can only say, "He that loveth father or mother more than me is not worthy of me."

Another one, who has heard this call, is answering, "Life is so hard, all my time and thought are required to provide things needful for my family;" and he is looking so intently for material advantage that he cannot hear the assurance of Truth, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." This assurance is a distinctive feature of the Divine call; and Jesus Christ, who gave it with authority, proved himself a leader with richer gifts at his command than any other has ever had power to bestow.

Garibaldi and Washington each called to his countrymen, "Follow on to freedom! You shall march barefoot and without rations. You shall die on the field of battle, but your children shall inherit a free land!" Jesus Christ calls his followers with the promise, "He that loseth his life for my sake shall find it;" not at some future time, in some far-

away country, but here and now; for "No man hath left houses, or lands, or wife and children for the kingdom of God's sake, who shall not receive manifold more in this present time." There is no call without the promise, but it must be met by faith in the one who is called.

The Master passed by the sea of Galilee, and looking upon two fishermen who were preparing to cast their nets, he said, "Follow me, and I will make you fishers of men!" James and John believed the words, and they left all and followed him. At another time the Master said to a rich young ruler, "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." The young man thought of his great possessions, looked at the Nazarene who had not where to lay his head, then went sorrowfully away, for he believed not. Of such truthseekers it has been said, "The word preached did not profit them, not being mixed with *faith* in them that heard it." A call to launch out into the deep startles the fisherman who has always kept near shore; but it is the Master's call, and obedience leads to larger work and greater blessing.

The young man who was refused his wish, "first to go and bury my father," was sent, instead, to preach the kingdom of God, to carry the good news, "*There is no death.*"

He who has been casting his net into the sea all through the night, sometimes with success, sometimes catching nothing, goes out in obedience to the divine call to be "a fisher of men." The word of Truth he speaks has within it the power to draw all men; and, speaking it with faith, he shall turn many to right thinking, and, in the firmament of God he shall shine as the stars forever and ever. *L. L. R.*

ONCE really adopt the conception of an ever-present God, without whom not a sparrow falls to the ground, and it becomes self-evident that the law of gravitation is but an expression of a particular mode of divine action. And what is thus true of one law is true of all laws. *John Fiske.*

THE BOSTON CHRISTIAN SCIENTIST

PUBLISHED BY THE

BOSTON CHRISTIAN SCIENCE SOCIETY,

BOSTON, MASS.

VOL. I. No. 12.

DECEMBER, 1889.

RETROSPECTIVE.

THIS number completes one year of the BOSTON CHRISTIAN SCIENTIST. It has been a year of labor and of waiting as well as a year of gratification and of success. Starting without a constituency, it came into the world literally a stranger, unexpected and unannounced. Determined to adhere to conservative business principles, it has not used any of the modern means to achieve a sudden and specious notoriety. It has climbed up on nobody's shoulders and it has pulled nobody down. But it was received at the very first with special favor by a few who have proved themselves staunch friends throughout, and it has steadily and safely grown continuously through the year. It has consistently maintained the character and plan with which it set out, a plan unique among all its contemporaries, and the measure of success attained gives no reason for change. Its growth has not been phenomenal, but it has been healthy and solid. It has won a clearly recognized and well-established place among its compeers, and has clearly demonstrated its right to live by the acknowledged good it has accomplished.

We have a corps of able and kindly contributors, who have found pleasure and satisfaction in placing their best thought before a continually increasing audience. We are proud of them, and we have endeavored to place in clear type, on unobjectionable paper, the words they have sent us, in order to make a good impression at first glance upon our readers.

We have a constantly growing list of subscribers, all of whom we look upon not only as friends but as brothers and sisters mutually assisting us in the great work of aiding in the recognition of Truth. There is ample room for more. We invite all Scientists everywhere to an inspection of our

past as an earnest of our future, in which we hope they may see ample reason to add their names to our list.

When we look over our subscription list and recognize to how many and how varied localities our Magazine has gone on its mission of harmony and truth we begin to see how small this world really is, the limitations of space begin to disappear, and we see that the human family is really much closer together even in this present appearance than we have before thought. We have received much encouragement all along through the year in the form of kind words of appreciation and cheer from every where the Magazine has gone. These have come in many cases from unexpected quarters and from persons who were before unknown to us, but whose action showed them to be friends, and beautifully illustrated the great fact that we are all one in Truth, even though we may not recognize it.

BOUND VOLUMES.

WE shall very soon have a limited number of bound volumes of the SCIENTIST for sale. The price will be one dollar and twenty-five cents, postage prepaid. A volume would make a very acceptable anniversary present. Orders should be sent to the Manager.

BOOK TABLE.

NOTRE DAME DE PARIS. By VICTOR HUGO. 788 pp. \$3.00. Boston: Estes & Lauriat. 1888.

This edition is a very handsome one, gilt top, with clear types and beautifully bound. The translation is by A. L. Alger, and the illustrations, which are many and fine, are by Bieler, Rossi, and De Myrbach. In comparing it with other translations Book V. will be found to be quite new to the English readers of this author. It was not published with the original French production because the chapters composing it got mislaid, and Hugo says of himself that he was too indolent to rewrite them; afterwards they were discovered and inserted in their proper place. To those who like his æsthetic and philosophic reasoning this book will prove most interesting; but for others who read Hugo for the sake of his dramatic delineations, and the tragic sequence of human nature throughout, it may not matter, for Gringoire is the same here, and the pathos of Esmeralda and Quasimodo is untouched, while the depths to which the archdeacon, Claude Frollo, descends have not lessened. His word-pictures portrayed

the spirit of the French people; and shows that in their most joyous moods they realized that they were seemingly existing upon a volcano whose fires were near the surface ready to embrace and consume them. The prayer of Louis XI. to the Virgin, in explanation of his setting aside for the time the protection of the sanctuary, and the material propitiation which he promises to make, proves a sarcasm on our own time.

It is very interesting to compare this with other translations and to note how great is the improvement here for those who cannot read it in the original.

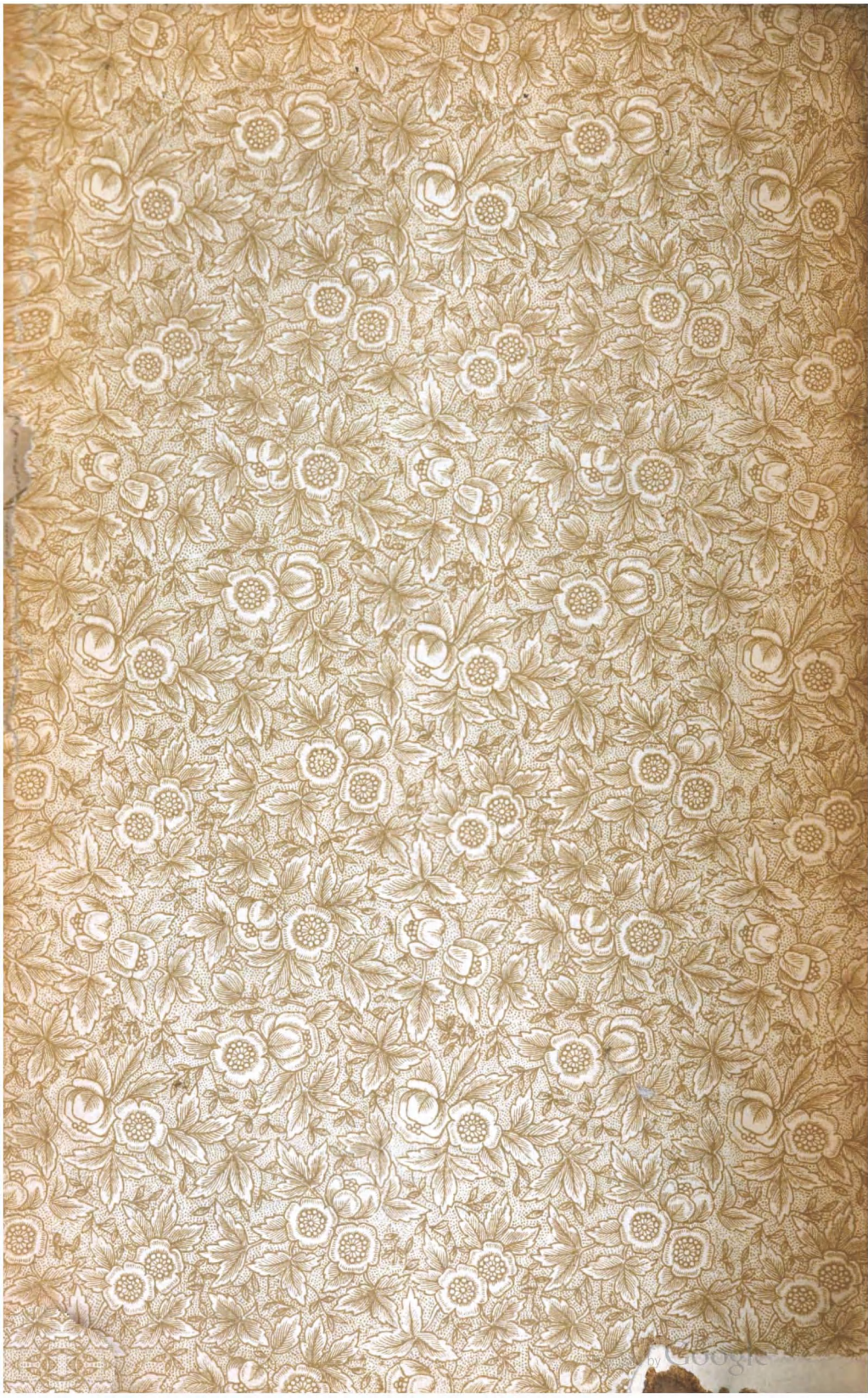
THE RED MOUNTAIN OF ALASKA. By WILLIS BOYD ALLEN.
348 pp. \$2.50. Boston: Estes & Lauriat. 1889.

This is a tale of adventure in that quite recently acquired possession for which Uncle Sam paid something like \$7,000,000, the land area of which equals one sixth of the United States and Territories. Lieut. Dutton, an officer in charge of a fort there, writes to his brother, a well-to-do manufacturer in Massachusetts, a letter which excites the imagination of the whole family, for in it he speaks of a wonderful discovery made by an Indian, which properly developed will make those interested very wealthy. By some means Peeschee has become possessor of a map of the country containing this treasure, which proves to be cinnabar, the ore from which mercury is obtained, and which in value exceeds that of silver or gold. He urges his brother to come with the boys. Mrs. Dutton declines being left behind with her daughter, and five months later the whole family are *en route* for Alaska in quest of wealth and adventure, Mrs. Dutton, Flossie, and a colored servant taking the San Francisco route, and Mr. Dutton and his sons the regular traders' from Ottawa; intending to join forces at Sitka, where the Lieutenant was to meet them. After many hardships, including conflicts with the Indians, fears of famine and the severe cold, they reach the El Dorado of their expectations, and find not so much cinnabar as iron and other metals, with sufficient coal to aid them in their mining operations. The result is prosperity for the Dutton family.

A LESSON IN CHRISTIAN SCIENCE FROM THE POETS. Compiled by ELLEN M. DYER. Philadelphia. Price fifty cents.

This is a very charmingly gotten-up little book, which we noticed in April SCIENTIST. It contains selections from valued poets, arranged in the form of a conversation between a student and teacher. All the thoughts expressed in the verses are true to Christian Science, and the student—who might be any seeker for truth—receives strong, assuring answers to his questions, clothed in beautiful words. We make this second mention of the little volume because it is also very dainty in appearance and admirably adapted for use as a Christmas remembrance from friend to friend. It can be obtained from the Manager of this magazine.

WE can think of none who are more interested for Christian Science and for this Magazine than its subscribers, and if they occasionally receive an extra copy they will understand that it is for some friend; for, while the Manager gives away a great many copies, he feels that the subscribers can give in good places that he knows not of.



N B 909





3 2044 103 021 036